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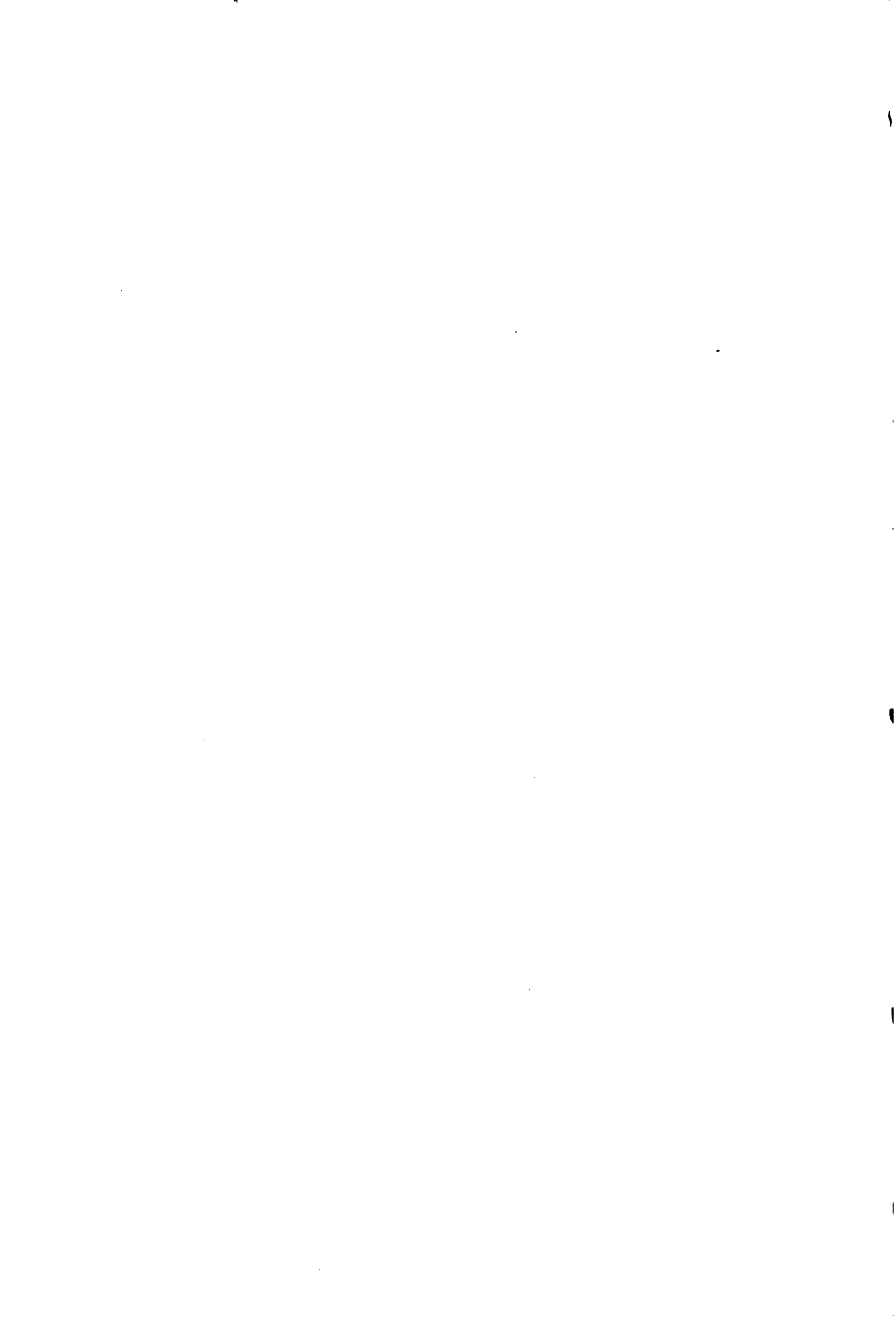


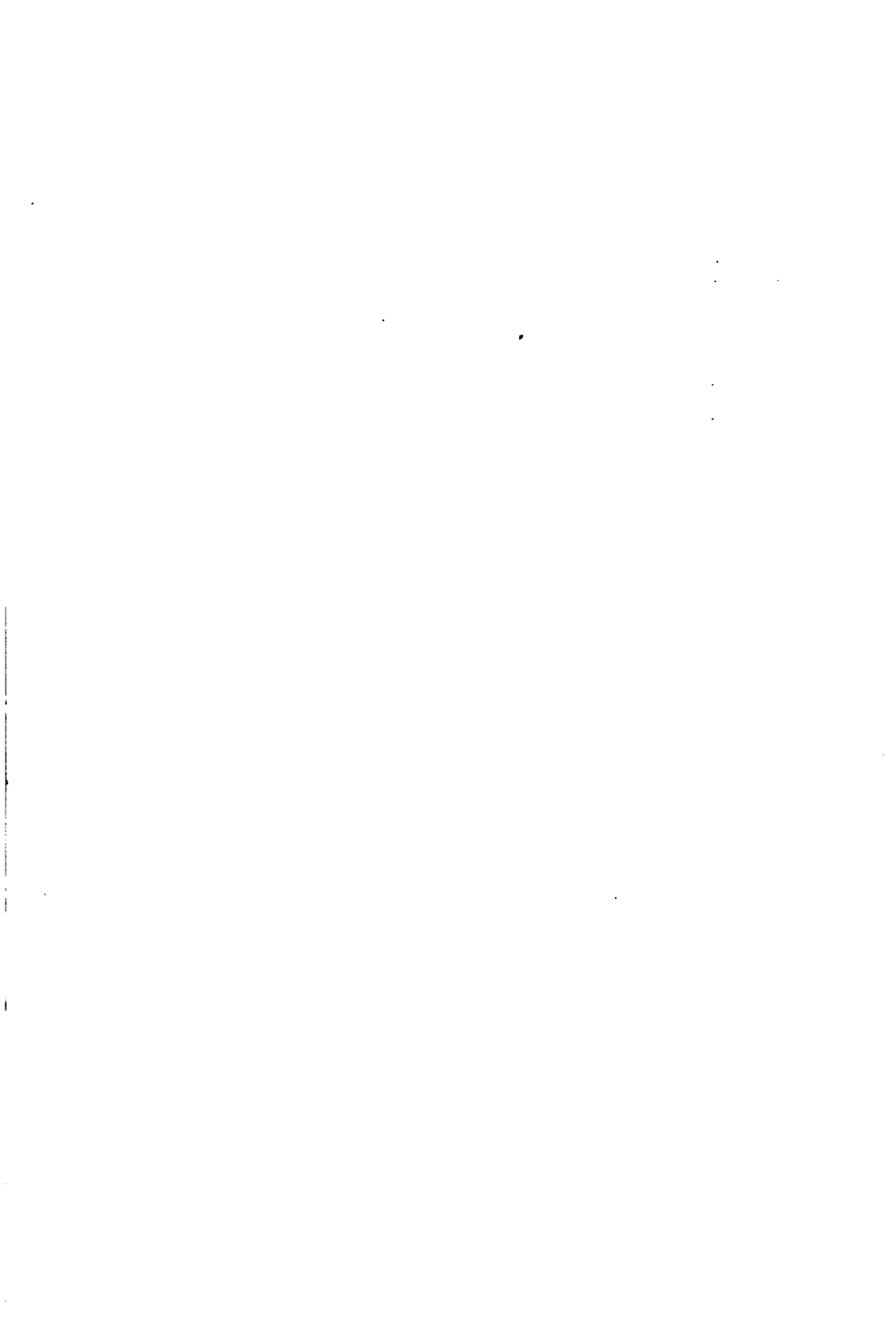
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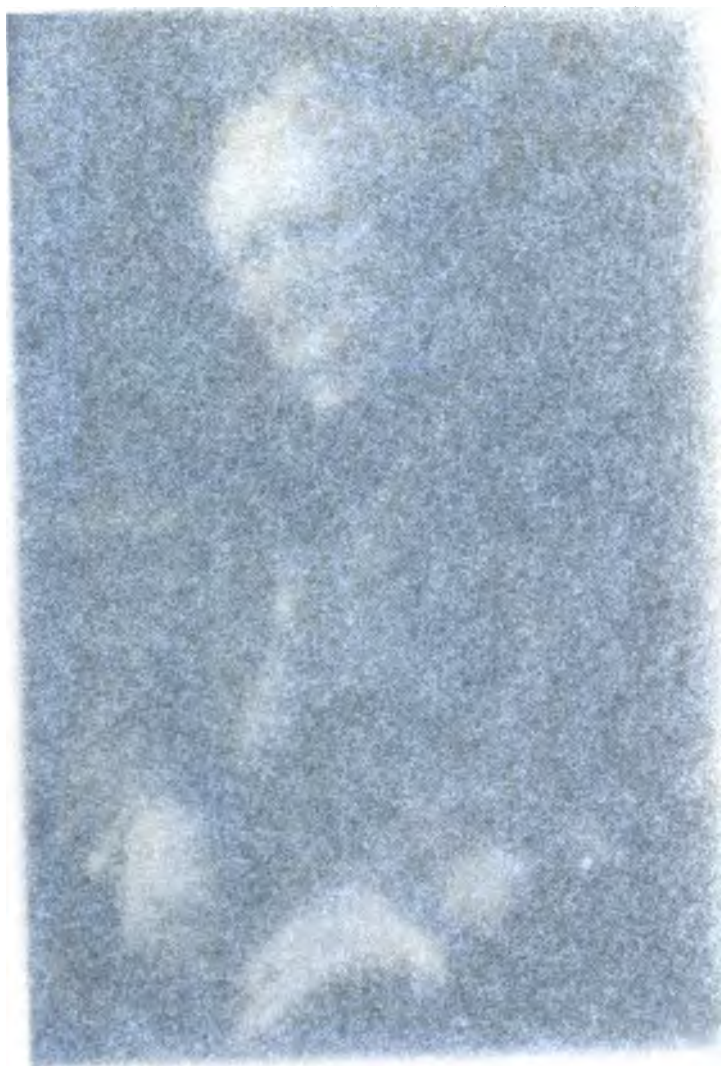




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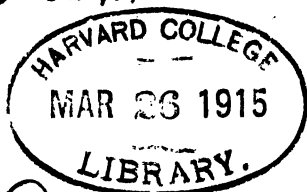
# **A Bishop Among his Flock**

BY  
**THE RT. REV. ETHELBERT TALBOT, D.D., LL.D.**  
BISHOP OF BETHLEHEM, U.S.A.



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B-O

TO THE FAITHFUL LAITY, MEN AND WOMEN,  
OF THE DIOCESE OF BETHLEHEM, TO WHOSE  
HEARTS AND HOMES HE HAS ALWAYS BEEN  
MADE SO WELCOME, AND FOR WHOSE  
NEVER-FAILING LOYALTY AND GENEROUS  
SUPPORT HE IS MOST GRATEFUL, THIS  
BOOK IS RESPECTFULLY DEDICATED  
WITH THE AFFECTIONATE ESTEEM OF  
THEIR BISHOP . . . . .





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## PREFACE

THE following chapters have been written in those rare moments of leisure enjoyed now and then in the busy life of a bishop. They are supposed to be addressed to that large family of spiritual children, young and old, which makes up the household of faith in his own diocese.

As the members of his flock differ greatly in spiritual attainment and religious knowledge, so their needs vary accordingly. This diversity of knowledge and of experience must also account for the wide range of subjects discussed and the elementary method of treatment frequently employed.

Many of the subjects considered have been suggested by the writer's personal experience, and represent an effort on his part to meet real problems brought home to him as he has gone in and out among his people. It has been his aim throughout to be constructive and helpful,

## P R E F A C E

and to give his people a reason for the faith that is in them.

In endeavoring to achieve this end he has tried to be fair and considerate toward all who may differ from the Church's teaching and practice.

While many books have been written covering in the main the same ground and what has been said in the following pages has often been said more felicitously, yet the author feels abundantly justified in supplying his own people, as coming from himself as their bishop, with what he feels every well-equipped churchman should possess. Moreover, he is persuaded that the great difficulty in this busy age in which we live is to induce people to read religious books at all, and he trusts that these thoughts may appeal to many because of the personal relation existing between themselves and their chief pastor. He offers no apology, therefore, in trying to meet, however inadequately, what he knows to be a widely felt need of those committed to his spiritual care and jurisdiction.

He entertains the hope that the views to which he has given expression in this volume may make a slight contribution to three de-

## P R E F A C E

sirable ends. First, that they may help some of his flock to love God more earnestly and to serve Him with greater devotion; secondly, that others may be led to be more helpful to their brethren and become active workers in the Church; and, thirdly, that all may derive from them some measure of real joy and happiness in their religious life.

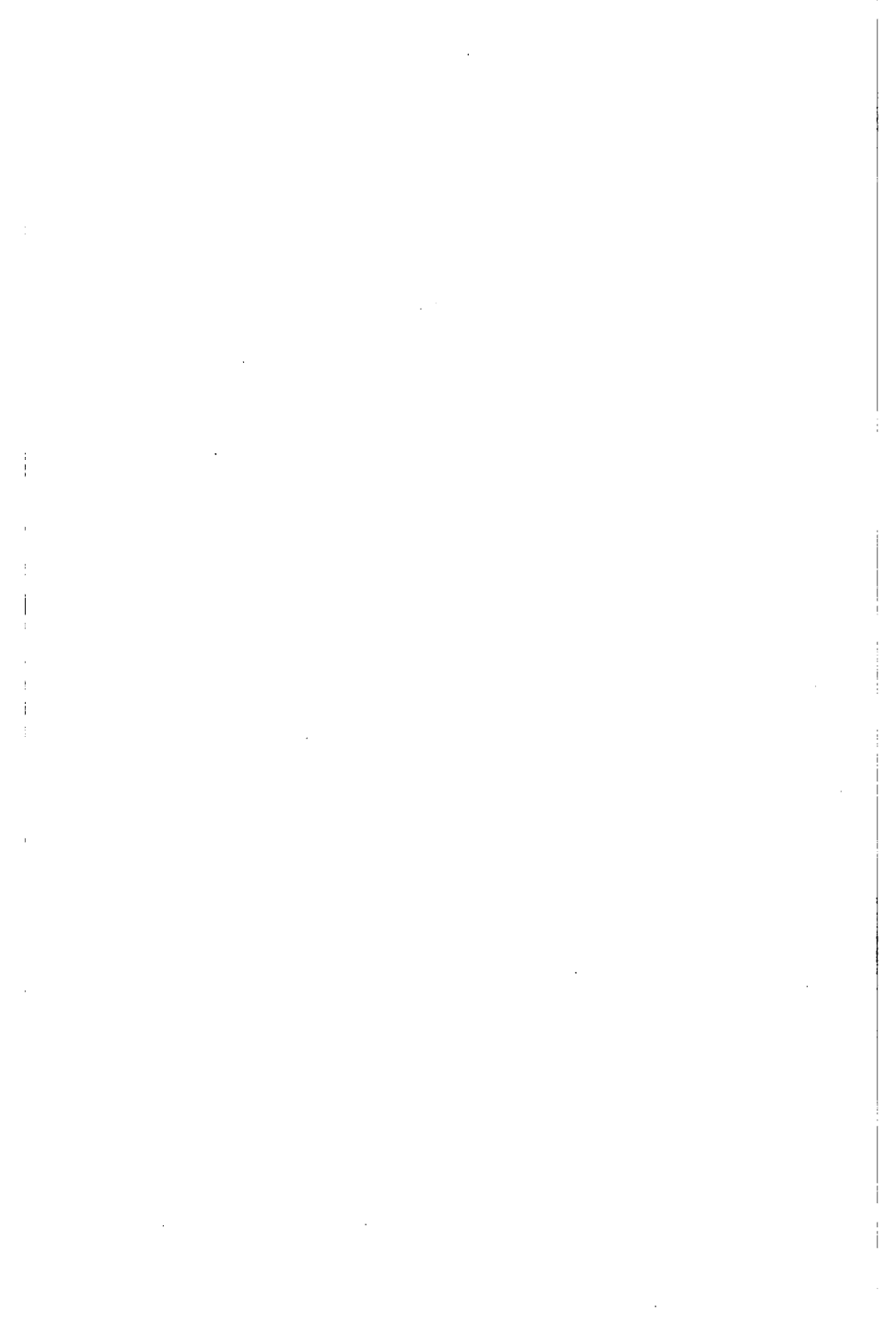
ETHELBERT TALBOT.

BISHOP'S HOUSE, SOUTH BETHLEHEM, PA.



## **A BISHOP AMONG HIS FLOCK**





# A BISHOP AMONG HIS FLOCK

## I

### HAS GOD SPOKEN?

**R**ELIGION of some kind seems natural to man. He has been described as a religious animal, and it has been said that God never made an irreligious human being. Amid all the changes and varieties of human experience, from the beginning religion has formed an essential part of man's life. At all events, so far as we know the history of the human race no nation or people has ever existed without some form of religion.

The creeds to which the different races of men have given their assent have been various, and have ranged from the most groveling and de-

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basing animalism and superstition to the more spiritual and ennobling conception of God as the Almighty Father and Ruler of the Universe. God has not left Himself without witness, though in times past He suffered all nations to walk in their own ways, still as a loving Father giving them rain from heaven and fruitful seasons, filling their hearts with food and gladness. Moreover, some grains of truth have been found in all the diversified forms in which man's religious nature has expressed itself, while sentiments occasionally occurring among them have been so pure and elevating as to remind us of the Gospel message.

To the Hebrew race was revealed, in the gradual evolution of the ages, the first clear conception of one God as the supreme Maker and Ruler of the world.

The high-water mark of revelation as to the nature of God and the duty of man before the time of Christ was reached when the Ten Commandments were given to Moses. We cannot wonder that these sublime precepts were held in highest esteem by the Jews, to whom they were first given, for during the more than two thousand years since they have been known

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they have held their place in the realm of religion and ethics. Indeed, it is not an exaggeration to say that this code of morality as revealed to Moses has steadily grown in the estimation of mankind as embodying the highest ideal of duty known before the advent of Christ. As compared with the teaching of all the great religious philosophers in the pagan world, it stands mountain-high above them in its commanding and comprehensive appeal. But God has not only spoken in these Ten Commandments of the moral law, but at sundry times and in divers manners has He spoken in times past through His prophets.

As we turn back the pages of history we see how particular nations and people seem to possess special gifts. Rome had a genius for law and organization, as Greece had for arts and letters. So, too, the Hebrew people had a special genius for religion. In an unusual and noteworthy sense religion was their life. It molded their national constitution. It directed their national policy. It created their national literature. The Hebrews have been the great religious teachers of the world. We who have inherited so much from them are likely to forget

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how wholly unique their religion was when it first made its appearance in the world. The religions of Greece and Rome, of Babylon and Egypt, have perished, and of the great religions which still live two—namely, Christianity and Mohammedanism—have their roots in Judaism. The Hebrews, indeed, stand out pre-eminently as selected in order to give religion to the world.

Moreover, it is in the Bible that the religion of the Hebrews finds its highest and noblest expression. Through the medium of their words the Biblical writers of the Old Testament enable us to see God as they saw Him and to share that communion with Him which inspired their writings. This is simply a statement of historical fact.

The Bible is God's Book because it is, in a unique and universal sense, man's Book. It is the record of, and the vehicle for transmitting a great human experience, an experience of God, of human need, and of God's response to that need. This is the real secret of the religious power of the Old Testament. To teach religion, as Carlyle said, the first thing is to find a man who has religion. For most men, their religion is vitalized and sustained by their personal re-

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lation with religious men. It is only when we come into contact with men whose lives are guided and controlled by the hand of God and who see the power of the faith which makes them strong that we ourselves become sure of God and of His love. Soul is kindled only by soul. The Bible teaches religion, leads men to God, because its writers were men who had religion. The more we emphasize their real humanity the greater will be the power of their appeal. God has spoken to us all through the history of the world, through men, and not through angels. As these men write they pour out the secrets of their hearts and admit us to the innermost chambers of their lives, and as we read their story our hearts burn within us. We are fired with their enthusiasm. Their faith in God evokes a like faith in us.

This is why men have always read and loved the Bible, not because they regarded it as a text-book of history, or of natural science, or as a code of ethics, or as a compendium of theological doctrines. It was once believed to be all this wrongly, but its real value even then, as now, lay not in this, but in the irresistible appeal of the writers to the heart and conscience and in

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the power of their faith in God to uplift men's thoughts and words and deeds always and everywhere. Men have read the Bible because in it they have found God speaking to their hearts through the hearts of their fellow-men. The value of the various books for history, for ethics, and for theology must be determined by applying to them the same principle of criticism which we should apply to any other book for the same purpose. But the chief religious value of the Bible depends upon the fact that it is a record, a living and a vitalizing record, of religious experience which must be of worth while human nature lasts. So much for the Old Testament. As God has spoken in it to us through men, so in a very real sense has God always spoken to us through men, not only in the Old Testament, but in human history, outside of the sacred Scriptures. He speaks to us in literature, in Shakespeare, in Milton, in Browning, in Tennyson. He is constantly appealing to us whenever and wherever He inspires the genius of man to interpret the human heart and enkindle the emotions to a higher and nobler effort.

When we come to the New Testament we

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find that God speaks to man through His only begotten and eternal Son, Jesus Christ. "God, who at sundry times and in divers manners, spoke in times past unto the fathers by the prophets, hath in these last days spoken unto us by his son, whom he hath appointed heir of all things, by whom also he made the world."

"When the fullness of time was come God sent forth his son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons."

By this expression, "the fullness of time," we mean that our Lord's arrival on the scene of human history took place when a course of preparation, conducted through previous ages, was complete. But Christ was not the product of His own or any preceding age. What is true of great men, who are only men, is not true of Him. They receive much from the age in which they live. They embody and reflect its spirit. With Him this was in no sense true. He owed nothing to the time or to the country which witnessed His coming. He had no contact with the world of Greek thought and Roman politics and government. He borrowed rabbinical language enough to make Himself intel-



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ligible, but no Rabbi could have said, or could have omitted to say, what He did. The preceding ages only prepared His way before Him by forming the circumstances, the convictions, and the moral experience of the world. At last all things were ready, and the hour had struck, and that hour was the fullness of time.

The facts of the birth, the life, and the teaching of the Christ have been made familiar to the world for many generations. It is safe to say that no life has ever been passed upon earth which has been subjected to such scrutiny and has challenged such critical examination and analysis as that of Jesus Christ. During the three short years of His public ministry He so spake, and so acted, and so lived that His influence has become world-wide. The charm of His personality and the potency of His message have revolutionized men and nations. It is also an impressive fact that, while with other great characters in human history their fame has gradually diminished with the passing years, in the case of Jesus the splendor of His name and the glory of His achievements have gathered additional power as time has gone on. Human interest in the Christ has grown with

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the centuries, and the depth of His character and the many-sided and inexhaustible wealth of His nature have invested Him with all that appeals most strongly to the human heart.

Born in poverty and obscurity, the adopted son of a carpenter and the child of a humble peasant maiden, destitute of social and political influence, without any of the culture which comes from the schools, we find Him to-day commanding the homage and reverence and unbounded affection of the world.

His life, looked at however closely, breathes sinlessness, freedom, peace. While the most humble of men, yet His self-assertion knows no limit. He never confesses to any sin, however slight. He never asks for pardon or forgiveness. He rebukes certain sins with unsparing severity, while yet He challenges the world to convict Him of one single sin. He bids men come to Him, learn of Him, follow Him. He declares that He and His Father are one. Nay, He goes further and says that they who have seen Him have seen the Father. The astounding part of all is that such is the perfect consistency of His life that the world has not resented or denied these claims as if they were

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unwarrantable. There is that in Him which justifies it. His absolute moral purity is strictly in harmony with it, and separates Him from all men as unique.

Napoleon was right when he said, "Can you tell me who Jesus Christ was?" The question was declined, and Bonaparte proceeded: "Well, then, I will tell you. Alexander, Cæsar, Charlemagne, and I myself have founded great empires; but upon what did these great creations of our genius depend? Upon force. Jesus alone founded His empire upon love, and to this very day millions would die for Him. I think I understand something of human nature, and I tell you all these were men, and I am a man; none else is like Him; Jesus Christ was more than man. I have inspired multitudes with such an enthusiastic devotion that they would have died for me; but to do this it was necessary that I should be visibly present, with the electric influence of my looks, of my words, of my voice. When I saw men and spoke to them I lighted up the flame of self-devotion in their hearts. Christ alone has succeeded in so raising the mind of man toward the unseen that it becomes insensible to the barriers of time and

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space. Wonderful! In defiance of time and space the soul of man, with all its powers and faculties, becomes an annexation to the empire of Christ. All who sincerely believe in Him experience that remarkable, supernatural love toward Him. This phenomenon is unaccountable. It is altogether beyond the scope of man's creative powers. This it is which strikes me most. I have often thought of it. This it is which proves to me quite convincingly the divinity of Jesus Christ."

Renan was right when he said: "Repose now in Thy glory, noble Founder. Thy work is completed. Thy divinity is established. Fear no more to see the edifice of Thy efforts crumble through any flaw. Henceforth, beyond the reach of frailty, Thou shalt be present from the height of Thy divine peace, in the infinite consequences of Thy acts. At the price of a few hours of suffering, which has not even touched Thy great soul, Thou hast purchased the most complete immortality. For thousands of years the world will extol Thee. A thousand times more living, a thousand times more beloved since Thy death than during the days of Thy pilgrimage here below, Thou wilt become to such

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a degree the corner-stone of humanity that to tear Thy name from this world would be to shake it from its foundations. Between Thee and God men will no longer distinguish. Complete conqueror of death, take possession of Thy kingdom, whither by the royal road Thou hast traced ages of adorers will follow Thee."

Thus has God spoken to us, in and through the life, the words, and the victorious death of Him whose name is above every name.

## II

### AM I RESPONSIBLE?

THE question of conduct is largely, if not entirely, involved in that of personal responsibility. We find ourselves here in this present world without having been consulted. We cannot choose our parents, our relatives, the place of our birth, or the environment of our infancy, childhood, and youth. All these matters, which have so vital a bearing on the development of our character, are determined absolutely without our consent.

When we reach the age of discretion and must decide for ourselves what is right and what is wrong we find ourselves in the midst of some community where certain moral and social ideas prevail. What those ideas are depends entirely upon the particular part of this great planet in which our lot is cast. What is thought right in one section of the world—say, in the

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jungles of Africa—may be condemned as utterly wrong in America. Left to themselves and without any external authority, men and women have no universal code of honor, morality, or conduct to govern their daily lives. It is true that for its own protection, and inspired by the law of self-defense, mankind everywhere, and under all environments, gradually evolves certain laws as to bodily injury, or human life, or property. But these laws are founded entirely upon utilitarian reasons, and have for their object the safety of the individual.

Leaving all religion out of the question, why is it wrong for me to kill my neighbor, or to steal his goods, or to injure his reputation?

Only\*because the instinct of self-preservation, innate in human nature, has created a custom or a law forbidding these things. Under our hypothesis they are not wrong because of any higher law which makes one responsible here or hereafter. All the penalties for the violation of law and all the rewards of obedience to such law are applied and meted out here and now in this present world.

Under the supposition we are considering there is no other world to which men are

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destined where they are held responsible. Indeed, responsibility implies a person or a power to whom we are responsible. Even in matters of every-day concern the law of responsibility is more or less operative. A child is responsible to his parents. Servants are responsible to their masters. A clerk is responsible to his employer. A pupil is responsible to his teacher. Soldiers are responsible to their commanding officers. In a broader sense, a business is responsible to the community and the state. All human society is based on and kept together by this law of responsibility. But does not our responsibility as human beings end here and now with this life?

It is at least significant that in almost every age and nation, quite apart from Christianity, men have believed that they will be held responsible after death for the deeds done in the body. This belief in a time and place of future retribution has formed an important tenet in the creeds of all the great pagan religions. Indeed, the more advanced in moral and intellectual culture these nations of the past have been, the more completely has this belief dominated and influenced their lives. It is



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only necessary to refer to the strong and overmastering convictions of such great leaders of thought as Socrates, Plato, Seneca, Marcus Aurelius, and Aristotle, all of whom lived before the Christian era, as examples of the truth of this statement.

In view of the all but universal prevalence of this feeling of responsibility to some higher power, we might call it instinctive in human nature. When Christ came and preached to men everywhere that their lives would be reviewed and passed upon by a just and infallible Judge His appeal met a response in their hearts. The Gospel message was easily grafted upon the nature of man, for he had been prepared for it by his own conscience and by the light of his own experience.

Long before Saint Paul told the Roman Christians that we should all stand before the judgment seat of Christ men had been convinced that they were responsible to some unknown god or mysterious power. When the Apostle declared that every one of us should give an account of himself to God he was but making clear in the light of the authority and power of the risen Christ what men had al-

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ways and with more or less emphasis believed.

Speaking broadly, men may be divided into two classes: those who realize that they are responsible beings and those who do not. While we may admit that all men theoretically believe that they are responsible, it is quite another thing to realize that responsibility. To live as men who are some day to render an account to a merciful but all-searching God, to whom all hearts are open, all desires known, and from whom no secrets are hid, this is indeed to impart to human life a dignity and power which otherwise it could not possess.

So far as we know, man is the only creature capable of such responsibility. The lower animals have their day, and bow their heads and pass away. But "Man! what a piece of work is a man! How noble in reason! How infinite in faculties! In form and moving, how express and admirable! In action, how like an angel! In apprehension, how like a god!"

To man alone is given the high prerogative of knowing God's will, and, knowing, to yield a glad obedience to that will. If a man is responsible to a personal God, who has the right

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and power to review his life and to pass judgment upon it, then our days spent here on earth are invested with a profound moral significance. Then what we believe or fail to believe, what we do or refrain from doing, our relation to God and our fellow-man, the use we are making of our time and our opportunities—all these considerations enter into the problem and tell upon the final issue.

As in all the relations of human life, he is the noblest man who realizes his responsibility to his country, to his age, and to his fellow-man, so in our relations to the great Judge of all men he alone is wise who now sits in judgment upon himself that he may not be judged of the Lord hereafter.

Perhaps the most fundamental difference between man and man is that which divides the man who does in his secret heart believe that he is responsible and has an account to give from the man who has no such inspiring motive. With the one man there is the present inspiration of almost incalculable power, entering into the recesses and secrets of his life; he is constantly asking himself, How will this look at the day of judgment? What is the Eternal

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Judge thinking of it now? Everywhere in the New Testament this belief in a man's responsibility meets us; not an abstract responsibility to some vague and unknown power, but the clear and certain fact that we shall have to account, each one of us, one day, to a living Judge. When this conviction is wanting, how enormous is the difference in the whole range of thought and action! If a man has no account to give, no wrong that he does has lasting consequences. No wrong that is done to him, if unpunished by human law, will ever be punished. If a man is not responsible, life is a hideous chaos, or a game of chance in which the last vestiges of a moral order are buried out of sight. Therefore we conclude, both from the universal testimony of mankind, apart from Christianity, and from the strong reinforcement and clear revelation of the Gospel message, that we are responsible for the use we make of our time, our influence, our property, and our opportunity, and that every man must give an account of himself to God.

It is said that on one occasion, while at a gathering of friends in New York, during a lull in the conversation, some one asked Daniel

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Webster, the distinguished statesman, what was the most important thought that ever entered his mind. Reflecting a moment, he replied, "The most solemn and important thought that ever entered any man's mind is that of his personal responsibility to Almighty God."

### III

#### WHAT SHALL I BELIEVE?

**I**F we are justified in our conclusion that we are responsible beings and that each one of us shall give an account of himself to God; furthermore, if we have satisfactorily shown that God hath not left any of us without witness of Himself in our hearts, but has from the beginning spoken to men in divers manners, and at last, in the fullness of time, revealed His nature and will to us in the person of Christ, what follows?

First of all, the duty of asking ourselves what use we are making of this knowledge. Responsibility goes with knowledge, and our knowledge is the chief measure of our responsibility. "To him that knoweth to do right and doeth it not, to him it is sin." If a clear revelation has been vouchsafed us we are evidently not in the same moral category as men

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to whom no such light has been given. We have arrived unmistakably at three fundamental conclusions.

First, we know we are living in a world over which an intelligent Ruler presides; that this wonderful cosmos, with its laws of order, symmetry, and beauty, is not the result of chance, of blind fate, or the assembling of fortuitous atoms, but bears evidence of creative power and infinite wisdom. As thoughtful and reasonable beings we are in complete agreement with Lord Kelvin, perhaps the greatest scientific authority of modern times, who says, at the close of a long life devoted to the study of natural phenomena, "Of this I am absolutely convinced, that this universe has been brought into existence and is hourly sustained by the infinite intelligence of a personal Conductor."

In the second place, we cannot doubt the universal verdict of human history and the clear testimony of our own consciences that this being whom we call God has endowed us with a sense of accountability to Him as to the use we are making of our faculties, the investment of our time, and the influence of our lives.

And, thirdly, we are possessed of unmis-

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takable evidence that this Ruler of the universe is not a far distant Creator, divested of all human attributes and sympathies with men, but is a Father who cares for His children and has demonstrated His love for us in countless ways and in ages past, and in these later days has crowned His work of redeeming love by a full and final revelation of Himself in sending forth His Son to make known His will.

Therefore, as He has committed all judgment unto His Son, the question which the Saviour propounded to His Disciples while yet on earth, "What think ye of Christ?" becomes, after all, the great determining question of every man's life. Who, then, was He, this Man of men; this Man who stood toward all other men by the mere facts of His being in so unique and unapproached relationship? What was it that thus lifted Him above the loftiest heights of human excellence and made His life so full of meaning for the highest interests of our race? Let Saint Paul give the only answer that can be given in reason: "God sent forth from himself his son made of a woman." As every human being has a human mother, these last words would be superfluous unless the Son of God were in Him-



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self, in the roots and seat of His being, of a higher than human nature, which made His having a human mother of itself remarkable. God the Father did not create Him, but, as the original word means, "He sent forth his son out of himself," just as using the same words, He sent forth His spirit out of Himself, and His Son thus sent forth, and coming into our world, was made of a woman. That was His link with our race. He had no human father. We say in the Creed, "He was conceived of the Holy Ghost, and born of the Virgin Mary." But if a human mother made Him truly human, truly representative of the race of man, she could not detract aught from His eternal Person. God's only begotten Son, though in the form of a servant, is still Lord of all. It is this mighty truth, the incarnation of the eternal Son, which is the keystone of the whole symmetrical arch of the Christian Gospel. Remove that, and the whole structure tumbles to the ground. Nineteen hundred years and more have passed since it happened, but in the presence of such a monumental event we think little of the lapse of years. The Son of God still wears, and will forever wear, the human nature which He took

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of His virgin Mother. Therefore we pray to Him, and say, "By the mystery of Thy Holy Incarnation, by Thy Holy Nativity, Good Lord deliver us."

He is a Christian who believes in Christ and accepts Him as God and Saviour. The facts of our Lord's human life are a part of the well-authenticated events of history. There have been times in the course of the Christian centuries when doubts have been entertained even about the reality of His existence, and efforts have been made to envelop His career in the mists of uncertainty and to relegate to the realm of fiction the record of His words and deeds. But such attempts have long since been abandoned as unworthy of serious consideration, and no one entitled to the respect of the world of scholars disputes the essential historicity of the Gospel message.

There are difficulties which confront the Christian believer to-day, and such difficulties have always existed, and shall probably never cease. But they are not difficulties as to the main facts in Christ's life and character, but rather as to the interpretation of those facts. There is a brief summary of the common faith

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held by the Christian community dating back almost to apostolic days, known as the Apostles' Creed. In this document, so familiar, so historical, and so venerable, we have a few positive affirmations of simple fact, but no expression of theological opinion. What has often proved a great stumbling-block in the way of accepting the religion of Christ have been the human opinions about the facts or the theological doctrines which men have read, often unwarrantably, into the facts. It may be refreshing to us as we close this chapter on "What Shall I Believe?" to recall the words in which so many millions of Christian people have voiced their belief, and have triumphantly and happily found comfort and peace. The Apostles' Creed begins with the word which separates us from every other human being on earth—the word "I." A man's belief is a personal and sacred thing. No man can believe for another. His convictions, if they are to be of any value, must be not only strong, but individual. The Creed asks those who use this brief but sufficient summary of fundamental verities to believe in God the Father Almighty, in Jesus Christ, His only Son, our Lord, in the Holy Spirit who guides

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and enlightens us, in the Holy Catholic or Universal Church, which is the fellowship or communion of the saints, or people of God, the forgiveness of sins, the resurrection of the body, and the life everlasting.

If we believe in God at all, as revealed in His Son Jesus Christ, this confession of our faith, sanctified by the usage of so many centuries of Christian devotion, will serve as a helpful guide-post along the sometimes difficult and vague pathway leading to a clear and strong and reasonable faith.

In the next chapter we shall inquire what the great Master Himself asks of us, and how, with tender sympathy for our limitations, He helps us to co-operate with Himself in satisfying His demands.

## IV

### WHAT DOES CHRIST DEMAND?

**I**F Jesus Christ be indeed the Eternal Son of God, sent from the Father to declare His will to man and to provide for his spiritual needs, before we approach the question as to what Christ demands two or three considerations should be borne in mind.

In the first place, we should be fully prepared to expect that any revelation coming from such a divine Authority would be adapted to man's needs, as those needs are known to One who, as the Author of our being, is utterly familiar with our nature.

In the second place, as we think of God as One to whom all hearts are open, all desires known, and from whom no secrets are hid, the contemplation of His nature should predispose us in reason to accept in advance whatever He prescribes as best for our spiritual good.

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In the third place, our highest reason would lead us to anticipate that, while His demands should not do violence to our sense of justice, yet, as His thoughts are not as our thoughts, nor His ways as our ways, those demands might transcend our understanding and go beyond our knowledge. In other words, we should expect most humbly and reverently to accord to the Divine Being His undisputed prerogative to deal with us as in His infinite wisdom He should deem best. Even for the relief of our bodily ills we are accustomed to exercise our best available reason when we leave absolutely to our physician to prescribe for us such remedies as in his judgment he may consider wise. The mystery of our physical mechanism is such that we do not pretend to know what treatment is best for us nor the chemical processes through which the medicines we take must pass to accomplish the desired result. With a faith that would be truly amazing were it not so common we place our lives absolutely in the hands of our doctor, although he does not claim omniscience, and generally our faith is justified by the results.

Is it therefore an unwarranted demand on

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our faith if the divine Physician, who is omniscient and in His own realm completely cognizant of our spiritual maladies, should ask us to trust Him when He administers to the relief of our spiritual ailments?

Let us now turn to the record of our Lord's teaching and see how fully the reasonable expectations entertained as to what His revelation should be have been verified by all His precepts.

He opened His great campaign of good news from God by assuring His hearers everywhere that His Heavenly Father had sent Him to declare, first of all, that He loved men with a tender, yet strong, personal and eternal love. This message to many a sad, weary, and anxious heart was indeed a revelation with all the freshness of novelty and full of hope. This inspiring truth He illustrated by many beautiful parables, of which that of the Prodigal Son is a notable type. He reminded them that God was a Father, and all men His children, and that He loved them all, good and evil, despite their sin and unworthiness. If they felt that God was far away from them, and knew that no man had ever seen Him, He made Him

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real and present by declaring that He who had seen Him, had seen the Father; that He and the Father were one. This truth, so startling, He brought home to them by such infallible proofs as showed that He was complete Master of the world and the forces of nature; nay, that even the powers of death yielded to the spell of His divine command. He stood forth and bade all who were weary and heavy laden to come unto Him and He would give them rest. Thus He won the implicit confidence of men. He knit and tied them to Himself in the bonds of an affection which even death could not break. But this was not all, for after a life of sinless perfection, abounding in deeds of mercy and relief, He sealed His devotion by a death upon the cross of ignominy and shame. Finally, by rising from the grave in fulfilment of His oft-repeated assurance, He again demonstrated that He was verily the Son of God. Then, after forty days, being seen of men, and going in and out among them, and assuring His Disciples beyond all doubt of the reality of His risen life and His complete victory over death, He returned to His Father from whom He came.

This very brief outline, so familiar to us all,



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would be entirely incomplete were we to forget the main object of His coming. That object was to establish upon earth a spiritual Kingdom which should endure to the end. Early in His ministry He prepared His Disciples for His return to the Father. That His work might go on forever He established His Church. Against that Church He said the gates of hell should never prevail. He promised that He would be with it through the ages.

It is vitally important that we should remember that the Christ was not content to sow the seed of His message here and there and let that seed bear fruit at random. His coming into the world was not intended to be a momentary and brilliant display of divine power. His appearance among men was not simply to give them a brief manifestation of the Divine Nature, to dazzle them with a glimpse of supernatural glory, and then to leave the world in darkness. Nothing is more evident to one reading the Gospels than that our Lord contemplated from the beginning the perpetuation of the great work which He had inaugurated, and that it should go on increasingly after His bodily presence had been withdrawn. To this

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end He deliberately gathered about Him twelve men as chosen Apostles. With these men He lived for well-nigh three years. He had them about His person, He prayed with them, He talked with them. With painstaking and prophetic vision He instructed them. He examined and cross-examined them. He infused them with His own spirit. He communicated to them the genius of His own unique personality. He breathed into them the fire of His own enthusiasm. Then He ordained them. He gave them their solemn commission. He said to them: "All power is given unto me in heaven and earth. Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all things, whatsoever I have commanded you, and lo, I am with you alway, even unto the end of the world. Amen."

After our Lord had ascended to Heaven we see these twelve Apostles setting forth on their mission in obedience to their Master's command. They teach in His name. They baptize disciples. They gather into the fold of Christ a great multitude of believers. On the Day of Pentecost, on the occasion of the preach-

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ing of Saint Peter, three thousand persons were baptized and added to the Church. Our Lord had already spoken of Baptism as the door of entering the Kingdom. To Nicodemus He said: "Except a man be born of water, and of the Spirit, he cannot enter the kingdom of God." Again, in the upper room on the night before He was crucified, in the presence of His Apostles, He instituted the Lord's Supper, or the Holy Communion of His Body and Blood, bidding His Disciples to observe this feast of the breaking of bread in remembrance of Him.

If we again ask ourselves, "What does Christ demand?" in the way of faith and obedience, we have His own great summary in these words: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets."

To enable us to keep this broad and comprehensive law, appealing at once to our intelligence as reasonable and just and to our hearts as but a fitting response to our Saviour's love,

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He has provided in Holy Baptism a means of entering His Kingdom, thereby receiving grace and spiritual regeneration, and in the Holy Communion heavenly food to nourish and sustain us and make us partakers of the merits of His death and passion.

Christ demands, then, on the part of those who accept and desire to serve Him that they shall confess their belief in Him, and be incorporated by Holy Baptism into His Kingdom, purposing to lead a life agreeable to His will.

He has provided for us in the most comfortable Sacrament of the Holy Communion a means of grace whereby, unworthy as we are, He condescends to refresh and sustain us.

If with earnest faith and true repentance we approach Him, we are assured of His pardon and peace.

## V

### CHRIST AND THE CHURCH

**T**HE visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments are duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same.

This definition, which we find in our Book of Common Prayer, contains implicitly all the marks of the primitive and Apostolic Church. But in order to grasp its full meaning in the light of the developments of the present day it is important to dwell somewhat in detail upon the words used. Indeed, they are so full of meaning and raise so many questions that we shall find it most interesting and instructive to explain and elaborate the significance of the terms used.

As members of the old historic Church to

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which we belong, we call ourselves Churchmen. What is a Churchman? *Webster's Dictionary* defines a Churchman as an Episcopalian, as distinguished from a Presbyterian or Congregationalist. The *Century Dictionary* defines a Churchman as a member of the Episcopal, as distinguished from a member of any other Church. It is an interesting and significant fact that our branch of the Church Catholic has thus pre-empted the word Churchman, and it has been freely accorded to us by all the dictionaries and by the accepted usage of the English language as our own characteristic and descriptive word. The members of no other religious body call themselves Churchmen.

Saint Peter, speaking by inspiration of God, tells us to be ready always to give an answer to every man who asks us a reason for the hope that is in us. What reason can we give, then, for being Churchmen? There are those who tell us that it does not make any difference to what Church you belong. They tell us that we are all aiming for the same place, we are all going to the same Heaven, and that it does not matter what particular road we take. One man likes the hill road, another the valley

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road, and still another the river road. They tell us that, inasmuch as there are scores of Churches into which our American Christianity is divided, a man has the same right to choose his Church as to select his political party. Moreover, if at any time he gets tired of his Church, or disagrees with his brethren about some doctrine or practice, he and others like-minded with himself can separate from that particular Church and form another which will better express what he believes. To this theory we Churchmen answer most emphatically, "No." With us it is wholly incredible that a Church can thus be made by man, for we know only the "Church of the living God, the ground and the pillar of the truth." It was once for all established on this earth by one greater than man. Jesus Christ, its divine Founder, declared, "On this rock [the rock of faith in His divinity] I build my church, and the gates of hell shall not prevail against it." As it was thus founded by our Lord, so it is kept alive and made vital by the Holy Spirit, which animates it and guides it into all truth. The Church created by the express word of its divine Founder, and not a man-made affair,

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comes from above, and not from below. The Church is the body of Christ. It is one, and not many. In the Creed we are taught to say, "We believe in one Catholic and Apostolic Church." Saint Paul says we are baptized into one body, the Church. He asks, "Is Christ divided?" The Church is Catholic. The word Catholic means universal.

This Church, this divine society, was founded by Jesus Christ, Himself, on the foundation of the Apostles and Prophets, He Himself being the head corner-stone. He commissioned the twelve Apostles the first Bishops of the Church, to go into all the world and preach the Gospel to every creature. To separate ourselves from this divine society which Christ founded we Churchmen should regard as a grievous sin, unthinkable to one who knows what the Church is, and clearly contrary to the express will of our Divine Saviour.

The great Apostle to the Gentiles exhorts us to endeavor to keep the unity of the spirit in the bond of peace. He reminds us that there is one body and one spirit, even as we are called in one hope of our calling; one Lord, one faith, one baptism, one God and Father



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of all, who is over all, and through all, and in us all.

It is in startling contrast to this oneness of the body of Christ, as so strongly set forth in the New Testament, that we find to-day Christian people divided into so many Churches, and the forces of Christianity, which should present a solid front to the common enemy, broken up and weakened by such diversity of opinion as to what constitutes the essential truth of the Gospel. In our own country, and throughout the Christian world, some of these Churches are numerically strong, and they reckon among their numbers thousands of conscientious, Godly, and zealous Disciples of our Lord, who set us a fine example of noble Christian self-sacrifice and missionary zeal. Among these Churches we count a great host of our dear friends and relatives. They are knit and tied to us by many ties, social, religious, and charitable. We are grateful to God for whatever measure of His grace He has bestowed upon them, and for all the good they have been able to accomplish in the world. We love them as sincere believers in our common Lord and Saviour. For them as individuals we

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cherish an affectionate and reverent esteem. We know that they are not only honest in their convictions, but often more devoted lovers of God than many among ourselves.

Our attitude toward all who love our Lord in sincerity should be kindly and considerate. Moreover, we should remember for our comfort that while our Saviour was still on earth one of His Disciples said to him, "Master, we saw one casting out devils in Thy name, and he followeth not us; and we forbade him because he followeth not us"; but Jesus said, "Forbid him not, for he that is not against us is on our side." So we feel that our brethren of other Churches, who are casting out devils in the name of Christ, are not against us, but in their way are accomplishing much good. If Saint Paul could say with reference to some of the preaching which was not according to his views: "What then? Notwithstanding every way, whether in pretense or truth, Christ is preached: and I therein do rejoice, yea, and will rejoice," surely we Churchmen ought to be broad-minded enough to recognize the good work of other Christian bodies outside the communion and fellowship of our own Church.

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In this connection there are other considerations to be borne in mind. One is, that our religious convictions are almost entirely determined, in God's Providence, by our birth, parentage, and environment. People inherit their religious views, and they are often the more cherished because they are received from our ancestors. We should be deeply grateful that God has brought us into the communion of His Holy Church, in view of the fact that thousands of people from no fault of their own have never had the opportunity of knowing for what the Church stands.

Again, many of the religious bodies which broke off from our historic and Apostolic Church at the time of the Reformation and thereafter did so because at that period our Church did not have the grace to extend to them that spirit of Christlike toleration and brotherly love required to preserve the unity of spirit in the bond of peace. In other words, while divisions took place, we have not always been free from blame. If our Church did not actually cause division, it may at least be held responsible for such an attitude toward those who differ from us as to have made separation

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seem to them justifiable in the exercise of their liberty.

We are now living, let us thank God, in an age of far greater religious toleration and breadth. Many of the reasons, theological and otherwise, that once caused division, no longer exist, and under the influence of the Holy Spirit all Christian people can now cherish toward one another greater charity, and can make allowances for the differences which exist. In the atmosphere of this more enlightened spirit, all who love our Lord and are endeavoring to serve Him are going to know one another better. Moreover, the conditions which now prevail make the hope of the reunion of Christendom far more reasonable than hitherto. Our own Church, with its Scriptural faith and Apostolic order, has a unique opportunity of manifesting to the world the ancient landmarks. It is our privilege to bear our witness to the faith once delivered to the saints, and, realizing the precious heritage committed to our trust, to loyally commend to others the blessings we have received.

Thus, speaking the truth in love, we may hasten that day when the dissevered fragments

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of the once united body of Christ may be brought together into one fold, under one Shepherd.

Meanwhile it is a cause of profoundest gratitude, that the leaders of religious thought in all the Churches are now realizing as never before the wrong and weakness of division, and are praying constantly for the unity of God's people throughout the world.

This is a great missionary age, and the non-Christian nations, such as China and India, Japan and Africa, by means of modern methods of intercommunication, are being brought to our very doors. As the Gospel is being carried to the millions of our fellow-men who have never known its life-giving message, the Christian workers are learning that our unhappy divisions are the greatest hindrance to the conquest of the world for Christ. The heathen nations are taunting us with our differences. They are practically saying to us, "When you Christians can agree, it will then be time for us to heed your invitation, and believe in the Christ you preach."

So both at home and abroad we are met on every hand by the overwhelming necessity

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of Christian unity. Indeed, that unity has become the condition of our conquest of the world for Christ. We Christians must get together. On what basis can reunion ever come about if not on the foundation of the old faith and order, which for fifteen hundred years presented a united front to the world? Only as we unite can that great high priestly prayer of our divine Founder be realized. "That they all may be one, as thou, Father, art in Me and I in Thee. That they also may be one in us. That the world may believe that Thou hast sent Me."

## VI

### THE CHURCH AND THE MINISTRY

**I**N our previous chapter we have seen that the Church is a divine institution and cannot be made by man. We have also learned that throughout the New Testament the Church is spoken of as one, and that the inspired writers laid great emphasis on keeping the unity of the spirit in the bond of peace.

We are now prepared to dwell on a further mark of the primitive Church. Not only is the Church one throughout the world, but it is Apostolic. We say in the Creed, "I believe in one Holy and Apostolic Church." The Church stands not only for a definite faith, but for an equally definite and constituted order of ministers, coming directly from Christ, through the twelve Apostles and their successors, in unbroken line, through all the Christian centuries down to the present time. The Church be-

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lieves not only in the necessity of a right faith in God and in Jesus Christ and in the Holy Bible, but also in the necessity of a divinely commissioned and ordained order of men to teach the faith, to bear witness to the faith, and to guard the faith throughout all ages.

No one will deny that the twelve Apostles were appointed directly by our Lord, and that He gave them all power and authority to carry on His work, and promised to be with His Church to the end of the world. We sometimes hear it said that one minister is just as good as another so long as he is a good man. We Churchmen reply that it is not a question of the personal goodness of the man. It is a question of the office, and the duly constituted authority to execute that office. In the town in which you happen to live there is an officer known as the postmaster. By the Constitution of the United States the sole appointing-power to a post-office is vested in the President. There may be in your town or city many other men just as good and just as well fitted to discharge the duties of that office, but the government, and the people as well, can only recognize as postmaster the man who has been appointed



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by the constituted authority of the President. So we Churchmen are taught to recognize and acknowledge as authorized to administer the Holy Communion and officiate in holy things only those who, by the constituted authority of the Church's ministry, have been ordained and set apart for that purpose. From the beginning of the Church's life on this earth no man among us has presumed to take upon himself the office of bishop, priest, or deacon except as he has been ordained and set apart by the bishops as successors to the Apostles.

For the first fifteen hundred years of the Church's existence it is impossible to show one Church on the face of the whole earth in which its ministers have not been set apart in this Apostolic way. We Churchmen regard ourselves as trustees or stewards of Jesus Christ, to sacredly safeguard and pass on, unimpaired, this Apostolic ministry or divinely constituted order of Church government. Do we say, then, that there are no good Christians outside of the communion and fellowship of our historic Church? Most distinctly we affirm just the contrary, and are glad to acknowledge that the free and abundant grace of God frequently over-

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flows the legitimate channels of regular and constituted order. We are glad to recognize the Christian virtues and exemplary lives manifested by all who profess the name of Christ.

Moreover, in our practice we own every person—man, woman, and child—baptized with water in the name of Father, Son, and Holy Ghost as a member of Christ's Holy Catholic Church. But it is one thing to be a member of the Church by baptism and quite another thing to be in full communion and fellowship with the Church through its ministry of reconciliation. It does not follow that because at the time of the Reformation, something over three hundred years ago, and very often since that time, a number of such baptized people have gotten together and voted themselves a Church, and declared themselves a regular branch of the one great, divine society, that act on their part creates any such regular branch or makes them a Church founded by Jesus Christ.

Again, all people born in the United States are citizens thereof; but if a number of Pennsylvanians should get together to-morrow and vote themselves a new state, that action would not

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make them a state of the American Union. Their officers would have no such powers or functions as those belonging to a real state. Some of us are Masons. It is well known that the only way by which a man, or a body of men, can become Masons is to receive that honor from those who, in turn, have received it in unbroken lineage and descent from the original founders of the order of Freemasons. So as we have received this ministry from our fathers, and they from their fathers, back to the very hands of Christ, we are stewards and trustees of the divine deposit. We cannot betray the trust committed to our care.

It will be seen, therefore, that the question of the ministry is that which constitutes the chief difference between the various Protestant bodies into which our American Christianity is divided and ourselves. While they differ among themselves in matters of detail as to how their ministers are ordained, speaking broadly, one theory governs them all. They have all broken off from the historical continuity or succession of bishops to which our Church has most scrupulously adhered through all the Christian centuries. These modern Churches

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have all come into existence since the Reformation in the sixteenth century. They all deny the necessity of confining the function of ordaining ministers to bishops, although they admit that this has been the invariable rule and practice which obtained in the whole Christian world up to the time of the Reformation.

By some of these churches it is claimed that the authority to make ministers comes directly from the congregation. If a young man feels that he is called of God to preach the Gospel, and to devote himself to the sacred vocation of a minister, and the congregation through its representative officers is convinced that this inward call is genuine and that he is a fit person for the work, he is solemnly set apart, or ordained by the vote of the congregation.

Their answer to the question, "How did our minister get to be a minister?" is that he first of all was called of God, and then, having been prepared intellectually and spiritually for the exercise of his office, he is inducted into it by the congregation. On the other hand, our Church holds and teaches, in common with the Greek and Roman branches of the historical Church, that the authority to ordain has been

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vested from the beginning of the Christian Church in an office called, at first Apostles, and then Bishops, or chief Pastors, and that they alone can confer the grace and power of Priesthood.

We agree with our brethren of other Churches that the inward call from God is the first requisite. But this inward call must be authenticated and countersigned and safeguarded by the laying on of hands of the Bishop. This solemn act of imposition of hands is sometimes spoken of as the outward call, or certification of the Church. Before the Ordination can take place the young man is supposed to be trained by a long process of education. He is to go through a college, or university, where he receives a thorough culture in the liberal arts and letters. He is then expected to enter a theological seminary, where for three years he pursues a course of sacred studies, including a knowledge of the contents of the Holy Bible, the philosophy of religion, the doctrines of the Bible, the history and teachings of the Church, the art of preaching, and, in short, such instruction as shall best equip him for the exercise of his holy calling. During the entire progress

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of his studies, moreover, he is required to present to the ecclesiastical authority such evidence and testimony as to his manner of life and character as may assure those who are responsible for him of his fitness to be ordained. The inward call, so vital and important, must be certified to and outwardly authenticated by the act of the Bishop in ordaining.

The Church teaches that the right to administer the Holy Sacraments and officiate in holy things, to preach the Gospel and administer the word of God, to have the delicate and difficult care of souls, is one involving great responsibility for the person who undertakes the work, as well as for the people among whom he serves. We, therefore, loyally insist, as Churchmen, on perpetuating this threefold ministry of Bishop, Priest, and Deacon, not because it is ours, but because it is not ours, but God's, committed to our trust to maintain and pass on as His sacred Stewardship. Along with this Apostolic ministry, coming down through the ages in unbroken continuity from Christ and the Holy Apostles, there has always been the Scriptural faith and doctrine, "The form of sound words," the proportion and symmetry of things essential

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to be believed, so vital to the wholesome life of the people.

When, sometimes, we are blamed for contending steadfastly for the faith once for all delivered to the Saints, and following in the footsteps of our fathers, we can at least reply in all charity that we have no moral right to give away or disesteem that which is not ours to surrender, but a trust which has been committed to our defense and keeping under the most solemn sanctions.

When our friends and brethren of other communions point to the evident blessing of God upon their present practice and systems, as shown by their numbers and their most praiseworthy achievements in Christian character and devout living, we can only thank God for all they have accomplished without that ministry which we have in trust. At the same time we can point, not with any feeling of self-complacency, but only with emotions of profound sorrow, to the unhappy divisions into which their systems inevitably lead. That these divisions sadly weaken the cause of Christ and delay the coming of the world's conquest of sin, they, with us, freely admit. We cannot but hope that

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the time is coming—nay, is almost here—when they will be able to see, as we see so clearly, that the same zeal and devotion which they now evince, if exercised in the one communion and fellowship of the faith and order of the Apostolic ministry, would bring forth even greater fruits of the spirit. In other words, it ought to be evident that the blessing of God, so far as He has vouchsafed that blessing, has been bestowed, not because of their failure to follow in the footsteps of the Church's long-established method, but in spite of that fact.

Finally, we thank God that He has vouchsafed to our Church, as representatives of the old faith, the grace to issue an invitation to all who acknowledge Christ as God and Saviour to prepare for a world's conference on Faith and Order. This invitation was sent forth about three years ago. Already favorable responses have been received from nearly all the post-Reformation Protestant Churches. They have appointed commissions to meet with us and to study the whole question of Christian unity. It is no exaggeration to say that at the present time thousands of earnest Christians are engaged in humble prayer to Almighty God that



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He may lead us all seriously to lay to heart the great dangers we are in by our unhappy divisions, and to seek His merciful guidance in helping us to find some way of healing the breaches in the body of Christ.

Meanwhile it is the plain duty of Churchmen to do all in their power to further among Christian people the spirit of forbearance and loving charity, that we may know one another better and cultivate that atmosphere of peace and good will in which alone any hope of abiding unity can be realized.

## VII

### THE CHURCH AND THE SACRAMENTS

**I**T is evident that there is a wide-spread neglect of the entire sacramental system of the Gospel among thousands of sincere and earnest Christian people. Not only do they fail to have their children baptized, but it is not at all unusual to meet scores of adults who have never received Holy Baptism. You will find, if you ask them about it, that they have fallen into the habit of regarding it as a mere form and ceremony, possessing no practical relation to the Christian life. We do not refer simply to those Christian bodies which do not believe in infant Baptism and neglect it on principle, but rather to a growing disesteem of the sacred right of Baptism among many Christian people. Then when we come to consider the attitude of many so-called Christians toward the blessed Sacrament of the Holy

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Communion we find the case far worse. A number of the Protestant bodies and Protestant Churches about us celebrate their Communion only once in three months, while many are taught that a monthly reception is quite sufficient for all the demands of the Christian life. This lamentable disregard of the Sacraments results not only from the divisions into which the Christian communities are divided, but it is also caused, we feel assured, by an utter failure on the part of many to understand the real meaning of the Sacraments, and the place in the Christian economy which they are intended to occupy.

We shall endeavor, therefore, in this chapter to look into the nature of the Sacraments and to refresh our minds by getting a glimpse of their dignity and importance in the whole scheme of Christian doctrine as revealed to us by the express command and institution of our Lord Himself and clearly practised by the Christian Church during the many centuries of its life before the divisions which took place at the Reformation.

A Sacrament has been defined as an "outward and visible sign of an inward and spiritual

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grace given unto us, ordained by Christ Himself, as a means whereby we receive the same, and a pledge to assure us thereof." While the grace given is inward and spiritual, it is none the less real on that account. A Sacrament that has been ordained by Christ is the means or instrument whereby we receive the inward grace, and it is the outward and visible pledge to assure us that we have received it. By the word grace so frequently used in Holy Scripture we mean sanctifying power; a certain divine influence exerted on the hearts of men, such as the preaching of the Gospel, the reading of the Scripture, prayer, meditation, or public worship produces. In our Book of Common Prayer we thank God for the means of grace. It is that influence which disposes us to yield obedience to the divine laws, to practise the Christian virtues, to bear trouble with patience and resignation, to perform our duty with courage and fidelity. In short, it is the invisible, but real spiritual power which God employs in conveying to us His undeserved mercies and benefits. It is evident that God's grace is not confined to His Sacraments, but is conveyed in many ways. At the same time, as a merciful

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condescension to our weakness and as an encouragement and assurance to our faith, He has ordained His Sacraments whereby we may be sure His grace will be given in response to our obedience.

Moreover, there are two parts in a Sacrament—namely, the outward visible sign and the inward spiritual grace. These two parts have been, by Christ's express command and institution, knit or tied together. The outward sign and the inward grace complete and form the Sacrament. Of course, our divine Lord could have dispensed with Sacraments altogether. He does not hem in and limit His free grace to them. That grace often overflows such ordained channels. But nothing in the New Testament is more evident than the solemn and impressive emphasis He lays on the two great sacraments Holy Baptism and the Holy Communion, which He ordained for our use and spiritual sustenance. Baptism and the Supper of our Lord, wherever they can be had, are made obligatory upon all believers in Him. During all the nineteen centuries of Christian history the observance of these two simple Sacraments, commanded and instituted by the Mas-

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ter, has been an invariable mark of discipleship.

How the grace of God does its regenerating and sanctifying work in Holy Baptism; how, by the same grace, the bread and wine, spiritually taken and received by the faithful in the Lord's Supper, become the Body and Blood of Christ are mysteries, not contrary to the reason of man, but for the present beyond his finite comprehension. It was Nicodemus who was amazed when our Lord declared, "Except a man be born of water and of the spirit, he cannot enter the kingdom of God." He exclaimed, "How can these things be!" Our Lord by way of explanation appealed to nature. He reminded him that the wind bloweth where it listeth, and that he heard the sound thereof, but could not tell whence it cometh or whither it goeth. So is every one that is born of the spirit.

Indeed, it might be well for us to dwell a moment on our Lord's appeal to nature as illustrative of the method of divine grace. There are men who find it difficult to accept the sacramental system of the Church because they cannot understand the mysterious operation of the Holy Spirit.

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Indeed, religion in general is a stumbling-block to many, for the reason that it is full of mystery. They cannot understand it. But it is at least worth while for us to remind those to whom the mysteries of religion present such difficulties, that religion is not the only realm where mysteries abound. This world of ours wherein we dwell is full of mystery. Who can explain the process and growth and development of a rose? Where does it get its fragrance, its marvelous color, its enhancing beauty? The very bread that sustains our bodies; who has yet unraveled the mysteries that enter into the vegetable life which produces it, or explained the hidden secret, or chemical processes of physical nourishment? We know some of the phenomena. There is first the blade, then the ear, and then the full corn on the ear. The life beyond and back of the phenomena is still a mystery. Yet we do not hesitate to take the food prepared for us, despite all the mysteries as to its source and its preparation. Our Lord speaks of the Holy Communion as the bread which came down from Heaven. Again, we do not hesitate to sow and reap, to walk in the light of the sun, and utilize that strange and

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impalpable force in nature known as electricity, and other powers of the universe, though we know not what they are. By appealing to the marvels and mysteries of His beautiful world God built up the faith of His servant Job, and made it easy for him to accept the miracles of His grace. He said to him, when he was in doubt, "Gird up now thy loins like a man, for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? Declare, if thou hast understanding, canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?" Matthew Arnold says somewhere that the greatest miracle in the world is the rising of the sun. To a man who believes in God at all as the maker of this wonderful cosmos, with its laws of symmetry and beauty, it should surely be comparatively easy to confide in the efficacy of those divine medicines of the soul which the great Physician who created the soul and knows its needs has ordained in His Sacraments for the healing of its spiritual maladies.

Were the Sacraments nothing more than mere signs and symbols, and the act of receiving them



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merely an act of obedience, it would still be our duty to follow the command of Christ. But when there is attached to the outward and visible sign, both in the case of Baptism and of the Holy Communion, on the sure pledge and gracious promise of Christ Himself such unspeakable blessings, it is amazing that men should hesitate.

Thus we have in the Church, to be evermore lovingly and gratefully received, the two Sacraments which our Lord Himself instituted. Holy Baptism is the wonderful act of God's love by which He bestows upon us His own life, and we are born of water and of the Spirit. We are born again, not of corruptible seed, but of incorruptible, by the word of God. His last great commission to His Disciples was, "Go ye, therefore, into all the world and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe such things as I have commanded you, and lo, I am with you always, even unto the end of the world." And then, on the last night before He was crucified, you will remember how He took the bread and the wine, and, blessing them,

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solemnly instituted the Lord's Supper. Every Christian receives the Sacrament of the Holy Eucharist because his Saviour, almost as His last command before His death, said, "This is my body," and "This is my blood, do this in remembrance of me." In the Holy Communion the outward part is the bread and wine, which the Lord hath commanded to be received. The inward part is the body and blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper. The Sacraments, as you will see, therefore, are means and channels of God's grace, and not mere signs or ceremonies. God's part in Holy Baptism is spiritual regeneration, or the new birth into His Kingdom, the Church. God's part in the Holy Communion is the body and blood of Christ, really imparted to us in a heavenly and spiritual manner.

The right to administer the Sacraments belongs to the regularly ordained ministers who have been set apart for that purpose. But while the administration of the Holy Communion has been regarded as the exclusive privilege of those to whom it has been given by ordination, such is not the rule about Holy

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Baptism. On the contrary, it has been the custom of our Church to allow lay-people also to perform that initial Sacrament in cases of emergency. Lay Baptism has been recognized as valid, probably because of the fact that this Sacrament is universally necessary to membership in the Church, and, moreover, because infants as well as adults are proper subjects for Baptism.

In the last resort that which is essential to a valid Baptism is the application of water to the person to be baptized, together with the invariable use of the words prescribed by our blessed Lord, "In the name of the Father, and of the Son, and of the Holy Ghost."

In the case of adults repentance and faith are required before receiving that Sacrament, while for infants, who by reason of their tender age cannot exercise faith and repentance, these prerequisites are promised in their behalf by their sponsors, which promise, when they come of age, themselves are taught to perform.

For the same reason, inasmuch as Baptism is not essentially a priestly function, but also a ministerial one, our Church has generally recognized as validly baptized the members of other

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religious bodies whose ministers have not been Episcopally ordained.

The Church, however, has always followed the invariable usage of the past in regarding the administration of the Sacrament of the Holy Communion as the exclusive prerogative and duty of those in Holy Orders; and it is not the custom of well-instructed Churchmen to receive that Holy Sacrament save at the hands of those who have been, according to the canons of the Church, solemnly ordained to officiate in this service.

The invitation to come to the Holy Communion is extended in the Church to all who truly and earnestly repent, and are in love and charity with their neighbors, and intend to lead a new life, following the commandments of God and walking from henceforth in His holy ways. We draw near to the table of our Lord, not because we are free from sin or because we claim to be worthy of so great a privilege, but for the reason that we need His pardon and His peace, and in humble obedience to His own tender and loving invitation to all who are weary and heavy laden.

## VIII

### THE RELATION OF THE BIBLE TO THE CHURCH

BY common consent the Bible is the authoritative record of Christianity. The sixth Article of our Church declares that Holy Scripture contains all things necessary to salvation; so that whatever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of faith or be thought requisite or necessary to salvation.

We often speak of the Bible as the Book of peace and good-will among men. As a matter of fact, it has in these latter days become a Book of war and controversy and division. We behold at the present time the Christian world cut up into a large number of Churches, all appealing for disciples, and each one claiming to be founded on the Bible. These Churches in many instances differ from one another in

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things most fundamental. They disagree as to what is necessary to believe, not only as to Church government and order, but, what is sadder still, as to the essential verities of the faith itself. They hold diametrically opposite views as to the nature and person of Christ, as to the significance of Holy Baptism, the Holy Communion, the personality and work of the Holy Spirit, the doctrine of the Holy Trinity, the conditions of membership in the Church.

Nothing can be more evident than that they are not all in harmony with the spirit and purpose of God's revelation. It is also clearly manifest that these Churches number among their several constituencies many thousands of earnest and sincere, conscientious, intelligent, and Godly people. The most significant and saddest feature of the situation is that every sect in the Christian world quotes the Bible as the source and justification of its existence. Men equally learned, equally sincere, equally Godly, deduce the most opposite conclusion from the very same words. Two great men whose names are familiar to us all honestly and earnestly sought to know what the Bible taught

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about predestination and free will. They were George Whitfield and John Wesley. On their knees they asked for divine guidance as to this question, which was vexing their souls. They supplicated the Holy Spirit to give them light on a matter at that time regarded as so important. They both rose from their knees more convinced than ever that each one was right in his preconceived opinion. Whitfield, the predestinarian, was sure his brother, Wesley, the staunch Arminian, was entirely wrong. From the same book and the same words proceed all this confusion of tongues which has changed our Zion into a perfect babel of discord. From the same holy revelation proceed party wrangling, sectarian strife, and bitterness, with all the sad weakness and disintegration which cause the enemy to blaspheme and so greatly mar and hamper the onward progress of God's blessed work in the world.

There never was a time when an interpreter of the Book itself was more needed as in the days of the Ethiopian Eunuch. "How readest thou?" is a question second only in importance, if indeed it is second, to what is written. Upon "how" we read the same book and the same

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words will very largely depend the value of what we read.

Can any one, we ask, seriously believe that the present state of Christendom, as we now behold it, is according to the divine will and purpose? Can any one claim that what we see before our very eyes is in harmony with that great high-priestly appeal of the Master who prayed that His Disciples might be one in order that the world might believe that God had sent Him?

It is natural for us to inquire whether there is any sane, reasonable Scriptural theory whereby a means of escape from the present unhappy confusion can be secured. Is the "Bible, and the Bible alone" theory the one only hope of relief? Was the Bible ever intended to be alone our guide through the ages? Was it ever designed that it should be studied and read alone, and quite apart from the divine society, or mystical body—the Church—which gave us the Bible? For the due consideration of this question let us now ask, What is the true relation of the Bible to the Church?

We answer that the Church is the divine witness and keeper and interpreter of the Word



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of God. Most people think of the Church as founded on the Bible. As a matter of historical fact, the Church which our Lord established was here long before the Bible. First the Church came, and then the Bible. First the divine society, then an account of its progress and work. First the witness, then the writing. First the messenger, then the message. First the agent, then the agencies and helpers. We cannot too clearly understand that this is the divine order as history records it. The Church was actively at work for more than twenty years before one line of the New Testament was written. The earliest books of the New Testament, the first and second Epistles to the Thessalonians, were not written until a score of years after the Day of Pentecost, which was the birthday of the Christian Church. As to the four Gospels, the earliest was not committed to writing before the year of our Lord 65. Before the New Testament was finished the Church had been at work for fifty years, and had gathered thousands of souls, a great flock of baptized and confirmed communicants, into its bosom. More than three hundred years had passed before the Church decided out of many

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writings and copies and manuscripts, all claiming to be inspired, what books should make up the New Testament. What is the Bible? The New Testament contains the writings of holy men testifying to certain facts about the life and teaching of the Master. The New Testament gives in part a history of what Christ said and did, and it imparts religious teaching and exhortation, based on His life and work. The Bible is a book written in the Church, and for the Church, and by the Church, and to the Church. So the Church came first, and then the New Testament, written for and to its own members. The Bible was never intended to stand solitary and alone and apart from the Church which wrote it. It is the word of God, the account of the revelation of Jesus Christ. It is the product of the Church. The Church, through the operation of the Holy Ghost, created it. As the Church wrote the Bible and gave us the Bible, so the Church is the natural and logical interpreter of the meaning of the Bible. To say this is not to disparage the Holy Scriptures by exalting the Church. They belong together. They are one great revelation. They constitute the double witness

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and complete deposit from God. To go to the Church for the meaning of the Bible is to put both Church and Holy Scripture in their true historical place and perspective. We do not disparage a publication because we exalt the society which issues the publication.

Rather we honor the one by exalting the other. Thus, when we say that the Creed interprets the Bible, we do not disparage the Bible because we exalt the Creed, any more than we disparage the Church when we say that the Bible proves the Creed. Take the Virgin Birth as a single illustration. Are we to believe that our blessed Lord was born of the Virgin Mary? Church and Bible give the same reply. The Church taught it before the Bible recorded it. The Bible recorded it because the Church taught it. For us Churchmen the matter is authoritatively settled once for all by the Apostles' Creed, as proved by the New Testament.

The sad delusion and historical error of supposing that the Church is built on the Scriptures is the root and cause of all the divisions and sects that have sprung up and wrecked the faith of multitudes and divided the Christian world into many discordant factions. All the

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recent denominations, the oldest of which is not more than three hundred and fifty years old, have been founded on the modern notion that any one can set up a Church based on some text or some view of the Bible. We Churchmen rejoice that our Church, the Church of the Apostles, the Church of history, does not rest upon the Bible, but that the Bible rests upon the Church. The Church is a divine institution, born on the Day of Pentecost, long before a line of the New Testament was written. The New Testament is the work of the Apostolic Church. The Church is the depository of the faith once for all delivered to the Saints, and enshrined in the word of God. The Bible proves the doctrines of the Church and bears witness to the practice of the Church. The Church teaches nothing as necessary to salvation which cannot be proved by the clear testimony of Holy Scripture. Therefore the Church is the custodian and interpreter of the word of God, as it alone, guided by the Holy Spirit, has given us that word, and passed upon the genuineness and authenticity of every book of the Bible.

In the movement now happily going on in

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behalf of Christian unity we may be sure that our Church's appeal to the practice of the primitive Church, as it has come down the ages, with the Bible bearing witness to the truth of its teaching, will of necessity be the guiding principle of the great reconciliation for which so many of Christ's disciples, in all the churches, are so earnestly praying.

Not the Bible apart from the Church—the one body to which we are indebted for that priceless record—but the Bible and the Church, is destined to be the rallying cry of the future. As inevitably all men must go to the Church to determine what is the Bible and whence it came, so too, sooner or later, led by the spirit of God, men will seek in the authentic records of the primitive Church the true answer to the many questions now dividing the Christian world.

To accept the Church's guidance and authority and verdict in recognizing the contents and the essential character of the Canon of Holy Scripture, and then to refuse it any voice whatever in its interpretation, will at last be seen to be both illogical and impossible.

Be assured that there can be no antithesis be-

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tween the judgments of the Church in those ages, when it was still unimpaired by division, and an honest and fearless criticism of the sacred text. They hang together. The function of the Church is not to add new doctrines to the Apostolic deposit, but to show what the Apostolic deposit in the New Testament really does contain.

The Christian revelation was, in fact, committed not only to the pages of the Sacred Book, but to the guardianship of the sacred society; and the second factor can just as little be dispensed with as the first. If the Church may not contradict or exceed the teaching of the Book, the true authority and import of the Book cannot be long upheld, as we now begin to realize, apart from that illuminated consciousness of the Church which originally bequeathed it to us and certified it as being the word of God.

## IX

### THE CHURCH AND PUBLIC WORSHIP

**I**T is the peculiar blessing of our branch of the Church Catholic to have inherited from our Fathers in the Book of Common Prayer a rich treasury of devotion as a medium of public worship. Christianity is a social religion, and from its earliest days, by an irresistible impulse of the human heart, those united to our blessed Lord, in the bonds of a common faith, have been led to express their loyalty by meeting together in a common worship. Indeed, in obedience to this natural instinct, the great temple at Jerusalem was erected as a place of public worship. It was built by the express command of God, who condescended to give most careful specifications as to its construction, equipment, its furnishings, and its altar. Our Lord Himself was a frequent worshipper in its courts, and the dignity and beauty of the

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service found expression in the use of the Psalms, which form an important part of our prayer-book service to-day.

Our Book of Common Prayer, with its beautiful liturgy, has come down to us through nineteen centuries of Christian devotion. It is the growth and development of the best ages of Christian manhood and saintly living. It is so arranged that all the people, high and low, rich and poor, can take their part in its prayers and praises, its hymns and spiritual songs.

More and more parts of the prayer-book are being used by other Christian bodies. Our burial service, our Communion service, our marriage service, our Te Deum, our Creed, our Gloria in Excelsis are surely making their way into the hearts and lives of Christian people of all names.

If we had no Book of Common Prayer we should still have the Church with her faith and ministry, her Sacraments, and the word of God. But then we should be deprived of a priceless heritage. We love the prayer-book for the sanity of its religion, the beauty of its worship, the breadth and freedom of its spiritual fervor. It aims at the conversion of the soul, the sancti-



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fication of the heart to the glad and grateful service of God. It teaches us that religion is a life, and not a sudden experience of ecstatic rapture. We are reminded that if we continue in His word, then are we Christ's disciples indeed. The Church engrafts us by Holy Baptism into the Kingdom of light and love, she guides our tender years with watchful care, and brings us to the grace of confirmation, with its sevenfold gifts, that we may be strengthened by the Holy Ghost. She feeds us at the altar on the Heavenly food of the blessed Sacrament; she blesses us as we solemnly pledge our troth, one to the other, in Holy Matrimony; she follows us through all the changes and chances of this checkered life, and then, "When the busy world is hushed, and the fever of life is over, and our work is done," she pronounces over us her words of hope and immortality.

Our prayer-book is called the Book of Common Prayer. This title is significant of the fact that the Church intends that all the people shall take part in the service. The worship of God is to be shared in by all the congregation. To make this possible the language is our own native tongue, in which the worshippers may

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all heartily join with intelligence and understanding.

We need hardly remind our own people that the use of a prayer-book, or following a prescribed form of worship, is one of the characteristics which distinguish us as a Church from many of our Christian brethren by whom we are surrounded. The authority for forms of prayer in public worship has the highest possible sanction. When our Lord was asked by His Disciples to teach them how to pray it is noteworthy that He gave them a form familiarly known to the Christian world as the Lord's Prayer. His own imprimatur was then and there placed on the principle of a preconceived form of prayer. It is popularly supposed that our Lord composed this prayer, or evolved it, as it were, from His own spiritual consciousness. But His example derives additional power and significance for us all when we remember that such was by no means the fact, but that our Lord took that prayer almost bodily from the familiar prayer-book service, or liturgy, of the Jewish Church, of which He was a devout member and whose temple services He habitually frequented. He, therefore, not only gave His Disciples a

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form of prayer, but commended to them a particular form with which they were already more or less familiar, and indorsed thereby the usage of a prayer-book for public worship. It is a well-known fact that the Jewish prayer-book still extant was constantly used by our Lord when He attended the synagogue worship. An important part of that service was the use of the Psalms of David, itself an inspired prayer-book, which the Christian Church most wisely embodied in its liturgies. Many of these Psalms are really prayers, and none the less acceptable to Him, we may be sure, because precomposed.

Indeed, it ought to be a sufficient answer to any objecting to precomposed forms of prayer for Christian people to be reminded that very many of our noblest hymns in which the soul finds expression for its most fervent devotion are nothing more nor less than forms of prayer printed in a book. For instance, "Jesus, Lover of my soul," "Rock of Ages cleft for me," "Son of my soul, Thou Saviour dear," "Abide with me," and many another hymn so dear to our hearts will readily occur to us as examples. These inspiring and uplifting petitions to God are none the less pre-

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composed forms of prayer because they are written in meter, set to music, and sung.

Happily for us and for the spiritual comfort and edification of the Christian world, it seems no longer necessary to argue for the propriety of a reverent and dignified worship. The prejudices which once so generally existed against the use of a form of worship have of recent years been rapidly passing away. As we have already intimated, nearly all the Churches are now using parts of the prayer-book and other forms of public worship of their own. They have learned by experience that if the people are to take part, if the worship is in reality to be common worship, it must be provided for beforehand. To allow an individual minister to supply the words and thoughts of united intercourse with God is clearly to defeat the great object of our assembling together. For what alone is the most worthy purpose of going to Church? Not, surely, simply to hear the sermon, helpful and inspiring though it may be. Is it not rather to render thanks for the great benefits that we have received at God's hands, to set forth His most worthy praise, to hear His most holy word, and to ask those things which

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are requisite and necessary as well for the body as the soul? The law of liberty so dear to American people is more and more demanding that in the matter of public worship, at least, the congregation shall not be delivered up, as it were, into the hands of one man, for in this way the uncontrolled liberty of the minister becomes the slavery of the people. Of course, the minister who conducts the services in Churches where there is no form of worship or liturgy will pray in the name of all and ask for things of which all are supposed to have need. But, still, what he prays for will be his own, though it may be to a certain extent silently adopted by the congregation. Both thoughts and words of such a minister are assumed to be his own, assumed, indeed, to be the unpremeditated effusion of his own brain at the moment, for it is supposed to be extempore. Every sentence must reflect his own individuality and be tintured with his own views.

Such a system may have its advantages, but it is evident that all will depend on the personal gifts, spiritual and mental, of the individual pastor. The devotional part of the service will be edifying, on the contrary, according as he who

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needs it has facility of expression and a wise discrimination, or lacks these qualities.

We Churchmen, on the other hand, know in advance what prayers and praises are to be offered up, and the congregation by their presence, deportment, and responses are supposed to concur. Moreover, opportunities are given at every turn for the congregation to assert its rights as "priests of God," and to take actual and audible part in the service. They offer up the general confession and the Lord's Prayer, wherever it occurs, with the minister. With him they stand and jointly give expression to their faith in repeating the Creeds. They take their share in the daily Psalms of the Psalter by reading as a congregation each alternate verse. In cathedrals and places where the Psalms are chanted this part of divine worship is rendered almost solely by the congregation or laity, the priest joining only as one of the worshippers. So it is, moreover, with such exalted acts of praise as the "Te Deum," "Magnificat," and "Benedictus."

The Litany is thrown into its present form in order to give as much opportunity as possible for response on the part of the assembled wor-

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shippers. The use of short Collects rather than long prayers affords frequent occasion for the congregation to join in by their hearty and solemn "Amen," for there is scarcely a prayer throughout the service the reading of which, slowly and reverently, requires more than one minute of time. This arrangement tends to keep the attention fixed and to carry the people sympathetically along with the petitions offered.

The very Commandments seem to be read chiefly with the view to eliciting the response after each, and to encourage us to ask God's mercy for our sins past, and grace to keep each law for the time to come. Above all, it is the congregation rather than the minister who offer up the most solemn sacrifices of praise in the whole prayer-book — namely, the "Holy, Holy, Holy," or the triumphal hymn in Holy Communion, as well as the "Gloria in Excelsis" in the same solemn service.

So that the prayer-book is in the strictest sense what it professes to be, the book of common prayer, because it is the common expression of devotion, not of an individual, but of the whole assembly, and also because, by reponse

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or repetition after the minister, the congregation is expected to use it in common.

Of course we recognize that there is a place for extempore prayer, and in nothing that we have said would we be understood as depreciating its importance. We have been speaking of public worship; and, while occasions may and do arise in the Church service where extempore prayers may be used to edification, it is evident that the place where we pour out our hearts to God for pardon or relief, as individuals, is in the privacy of our own closet, and in the sacredness of our own personal confession of sin and sorrow. As we kneel alone before our Maker, "Prayer is the soul's sincere desire, uttered or unexpressed," and often our hearts can interpret our needs when our tongues cannot find words in which to express them.

While as Churchmen we may always depend on finding, in whatever particular house of worship we happen to be, the same form of sound words provided by the prayer-book, whether at the Holy Communion or at morning or evening prayer, much liberty is allowed as to the method of rendering the service. In the exercise of this lawful liberty there is more or



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less variety. In some churches we shall find the prayers and sometimes even the chants simply read; in others they may be sung or intoned. In one church there may be but little music beyond a few simple hymns and chants; in others we shall find that a part, or perhaps the entire service, is sung or rendered chorally. Again, in the postures and vestments of the clergy, in the ceremonial parts of the service, as well as in the ornaments and decorations of the altar and sanctuary, we may meet in some churches more form and ritual than in others. It will conduce to our spiritual peace and comfort to remember that such differences are entirely allowable and strictly within the law; indeed, that the Church has most wisely left to the individual rector and his congregation the privilege of ordering such a service as may be most in accordance with their sense of propriety. These things are non-essential, and largely matters of taste. The Apostolic injunction that all things shall be done decently and in order is all that we have the right to insist upon.

A church intended for all sorts and conditions of men should give free scope for the exercise of

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varying tastes. We should remember that just because the Church is Catholic in her spirit she must give a glad welcome and cordial hospitality to differing views in matters not of the essence of the faith.

This spirit of toleration toward different forms of expressing our religious emotions is especially incumbent on a church like our own that stands for Christian unity. Already we are receiving into our communion and fellowship thousands of strangers and foreigners whose religious antecedents are quite different from our own. They must be made to feel at home under the protection of the Church's liberty. Moreover, the freedom we naturally desire for ourselves in these non-essentials we should be glad and ready to extend to our brethren. A good motto is, "In essentials unity; in non-essentials liberty; in all things charity."

## X

### THE IDEAL LAYMAN

**I**T is not easy to draw a portrait of the ideal layman which does him adequate justice. We are devoutly thankful that his tribe is rapidly increasing. There is but little difficulty in recognizing him. In outward circumstances and conditions he may differ from his brother, who is also an ideal layman, but the same spirit animates him wherever he is found.

Our ideal layman, then, is first of all a man of God. He has experienced God's love and pardon, and to him the claims of religion are always paramount. His heart has been touched by the unspeakable love and sacrifice of the Saviour in dying for him on the cross, and his intelligence has been fascinated by the unique life and imperishable words of the Master, which have appealed to all that is noblest and best in his nature. For Jesus Christ, as the Son of God,

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he has conceived a passionate devotion, and he has surrendered to him the homage of his soul. Henceforth no one can doubt that our layman's life is hid with Christ in God.

Again, our ideal layman is an intelligent Churchman, and he therefore loves the Church with a loyalty that governs and controls and touches and molds his life in all directions. The Church is his spiritual mother. Her Scriptural faith and Apostolic order, her life-giving Sacraments, her reverent and devout worship, her Christian year, her eventful history connecting him with Christ and the Holy Apostles—all this rich heritage not only appeals to his imagination, but commands the allegiance of his whole heart.

But just because our ideal layman is so strong in his convictions as a Churchman, and is so able to give a reason for the faith that is in him, and is so grateful that God has called him into the communion and fellowship of the Catholic Church, we find that he loves all men who acknowledge Christ as God and Saviour. His attitude toward all who love Christ in sincerity is ever fraternal and kindly. He makes allowance for the accidents of birth and education and

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environment which go so far to explain the differences which separate Christian men to-day. He loves to dwell on the points of agreement in the great fundamentals between the Church and other religious bodies and to minimize the difference in things not vital. In this tender regard for the opinion of others our ideal layman shows himself a Christian gentleman, careful to avoid all occasion of giving offense, and considerate of the prejudices of others, while endeavoring to have an open mind himself.

In his Christian life and behavior he impresses you as a man who finds great happiness and comfort and peace in his religion. He recalls Saint Paul's injunction to "rejoice in the Lord always, and again I say rejoice." He is a cheerful Christian, and it is an essential part of his creed that if any man has a right to be happy it is a disciple of Jesus Christ. Thus his influence radiates and spreads like a contagion and warms and cheers and helps all who are brought in contact with him. He is often a robust and manly personality, and is very far removed from your type of namby-pamby or goody-goody Christians. He possesses a charm which makes him a companion to men as men.

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He is not averse to innocent pleasures or games or outdoor exercises. He loves nature, and sees in our beautiful world unmistakable evidence of the handiwork of God. To him the sunset and the hills and valleys, the flowers and the waving fields of golden grain, speak eloquently of the loving care and providence of the All-Father, who hath made all things good.

But it is in his home that you shall see our ideal layman in his truest character. In the sanctuary of the family circle he is a genial presence. His children learn to love God, not because their father is always telling them to do so, but because they discern instinctively how lovable and bright and attractive a thing religion is as seen in his daily life among them.

Our ideal layman sometimes has a little sanctuary for prayer and worship in his home, and occasionally one finds an altar there around which he gathers his dear ones for praise and intercession. The simple grace at meals and many another act of devotion make it evident that our layman lives constantly in an atmosphere of habitual dependence on God.

He is always a trusted friend of his rector, whoever the rector may be. He never speaks

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of his clergyman in terms other than those of affection mingled with reverence for his sacred office. He would be shocked to hear a word of flippant criticism or unkindly disparagement uttered in his presence about a priest of God. He observes the same attitude of reverence about the Bible, the Sacraments, the house of God, and all holy things. It is sometimes noticed that when he passes a church he removes his hat. You would hardly observe it unless your attention had been drawn to it. If, as is often the case, our ideal layman is the warden of the parish or a member of the vestry, every one who knows him soon learns that he feels highly honored to hold such a place of confidence and sacred trust. He keeps every engagement to attend vestry meetings and to discharge his official duty in the Church, allowing nothing to interfere. Sometimes, like Mr. Gladstone, with the Bishop's license, he reads the lessons at morning and evening prayer, and he performs this duty with such reverent demeanor and simplicity as to make it obvious that he appreciates it as a high privilege. He is most conscientious in his almsgiving. If he is possessed of large means it will be found that he gives,

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always unostentatiously, according to his ability. If he has little, he will give gladly of that little.

He is most careful to see that all matters pertaining to the salary of his rector are delicately and properly attended to. He realizes, and tries by his influence to make all the people feel that whatever is given for this purpose is at best a meager and inadequate recognition to God for all the spiritual gifts, above money and above price, received through His ordained ambassador.

He knows also and rejoices in the fact that his parish is but a small part of the great Church to which we all belong. He sees in the diocese, presided over by his Bishop, the unifying bond which connects him, first, with his own national Church, and through that with the great Catholic body throughout the world. He may therefore always be counted upon as a loyal supporter of the Bishop in all his efforts throughout the diocese, to extend the Church and build up the Kingdom of God in the places where it needs to be helped and strengthened. In other words, he is out-and-out a missionary, and one of his strongest convictions is that every



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converted man and woman is, in spirit at least, a missionary. He may not go in person to China or Japan, or Africa or the Philippines, to carry the Gospel thither, but through his prayers and gifts and sympathetic interests he is fully identified with the missionary cause at home and abroad.

His chief reason and encouragement in helping on the cause of diocesan missions is that the diocese may constantly become stronger and more able to help in carrying the glad tidings of the Gospel of peace throughout the world. He would be greatly mortified to belong to a parish that did not meet promptly its apportionments for diocesan and general missions, and as a vestryman he sees to it that these obligations are placed on the budget as a sacred part of the parish work.

He welcomes every opportunity to have the people educated to take a personal interest in what he considers the great work for which Christ, the first Missionary, came down from Heaven—namely, the work of making known the love of God by proclaiming the Gospel of peace and reconciliation.

It is a delight to see our ideal layman when

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Sunday comes. He begins the happy day by making his early communion at the quiet morning hour when the world is hushed and the voice of God is so distinctly audible. He says he loves this service above all others. It seems to him such a privilege thus to meet his Lord in this Blessed Sacrament of love. It is a matter of great joy to him that the number of those who come to this early service is constantly increasing. It probably has never occurred to him that his own example of faithful and never-failing regularity of attendance has brought about this gratifying change.

At morning and evening prayer he is always in his place. It often happens that strangers are in the pew of our ideal layman, for he is a man much given to hospitality, and his friends never fail to accompany him and his family to the house of God. He does not belong to that class of Churchmen whom Mr. Gladstone was wont to describe as "oncers," for his constant presence at evening prayer bears witness to his love for the Church's worship. This matter of attending the prescribed services is not only a question of taste, it has become a principle, and to him it is a test of loyalty. He thus sets

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an example to all in the community, young and old, of a man who finds in public worship not only an opportunity to do his duty, but an occasion of privilege and delight.

But we have by no means completed the program of our layman's Sunday. That which to him is one of the most enjoyable features of the day yet remains to be told. He knows that no part of the Church's work is more important or dearer to the Heart of the Good Shepherd than the lambs of the Fold, and so we find our ideal layman the superintendent of the Sunday-school, and he has had that honor for many years. He may be a Judge of the Supreme Court, or a United States Senator, or a great banker, or the chief merchant of the city, and so his presence in the Sunday-school makes it easier for the rector to secure teachers among the men and women of the parish. It is an honor to be asked to take a class in a Sunday-school where such a man is superintendent. If our layman is sent to the General Convention, or to the convention of his own diocese, he carries to the Counsels of the Church the same keen interest and intelligent sympathy that makes him such a power in his own parish.

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He is a very busy man, carrying often heavy responsibilities as a lawyer or doctor or man of affairs, and might be thought entitled to his Sunday as a day of rest. But he will tell you that he finds Sunday not only a day of physical rest and refreshment, but an inspiration and help for the coming week. Indeed, this layman takes care that Sunday shall find him ready both in body and soul for the congenial work that awaits him.

The ideal layman takes a pride in seeing that the church and rectory, and the parish-house, and all the property and grounds of the church are kept in perfect order. He feels that nothing can be too beautiful and attractive for the house of God, and he sometimes wonders why men who take care to adorn and enrich their own homes should allow the house of God to be neglected.

The rector finds this layman most helpful in interesting people in the Church. Not only does he welcome the stranger when he comes to God's house, and make him feel at home, but he brings at once to the knowledge of the rector the arrival of new families in the parish, and considers it his duty to call on them him-

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self and assure them how gladly they will be welcomed at church.

It is hardly necessary to say that such a layman as we have been describing never fails to give his rector his hearty support in conducting the services reverently and impressively, and that he fully realizes that in all things spiritual his clergyman is solely responsible.

In short, without obtrusiveness, or the least semblance of officious domination, this good layman wins friends for his Master, and by his example and influence commends the Church to the respect and confidence of the community.

In the portrait which we have drawn of the ideal layman we have pictured him as sometimes a vestryman, or officer in the Church, but before closing this chapter we wish to pay our tribute of love, honor, and respect to that large body of faithful laymen who have no office, but serve in the rank and file of the Church's army with rare devotion and fidelity. They are the pride and backbone of every Church, and they would all join with me, could they speak, in thanking God that in the good days in which we are now living the Master is calling into His service a constantly increasing number of

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men whose influence in the world of society and business count for much.

Our ideal layman has recently been made most happy that his only son, who has just graduated at college with distinguished honors, has applied to the bishop to be admitted a candidate for Holy Orders. In his opinion there is no calling on earth which offers to-day such a field of happy and useful service to our fellow-men and is so deserving of reverence and honor as that of a minister of Christ and a steward of the mysteries of God.

## XI

### THE CLAIMS OF THE MINISTRY AS A VOCATION

A RECENT report of the Committee on the State of the Church reveals the rather alarming fact that during the last three years the number of candidates for the ministry has actually fallen off. Further investigation shows that this situation is not confined to our own communion, but prevails generally, with few exceptions, throughout the country. This decrease of men offering themselves for the ministry is the more remarkable when one remembers that the need of ministers is constantly increasing, both because of the religious activity at home and the almost unprecedented demand for men in the foreign-missionary field. This latter demand has been greatly stimulated by the opening up of China and Japan, as well as India, to missionary enterprise and the encouraging reports from the workers in the field.

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Several reasons have been suggested as explaining this rather strange shortage of young men. Among them has been mentioned the fact that many of our young men have offered themselves as medical missionaries and teachers, and that the volunteer-student movement has enlisted hundreds of them as Christian workers in the Young Men's Christian Associations. Again it has been urged that the enormous industrial activity of the present time, with so many opportunities of amassing wealth suddenly, has fascinated the imagination of our young men and left them to invest their lives in increasing numbers in commercial pursuits. There are those, moreover, who claim that our best young men have hesitated to give themselves to the ministry because of the many divisions of our American Christianity, which in so many communities doom a clergyman to the leadership of a small congregation and cut him off from any wider field among the people at large. Once more we are reminded that whereas thirty or forty years ago there were practically three or four great professions from which a college man could choose his life-work—namely, the ministry, the law, medicine, and



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perhaps teaching—now there are thirty or forty callings, or special lines of work, which beckon to him and claim his consideration. We are disposed to give much weight to the influence of this very significant development in our modern life. In the engineering world alone there is mining, the various applications of electricity, the railroads, chemistry as applied to many kinds of manufacturing, and numerous other avenues of activity, all more or less lucrative, constantly calling for well-equipped experts.

In response to this demand from the industrial life of the nation technical schools and universities have sprung up, some of them with large endowments, whose chief aim is to supply men well trained to do this specialized and skilled work.

All these causes which we have mentioned and many others which might be adduced have no doubt had their effect in attracting into their inviting fields of enterprise many young men who might otherwise have thought of the ministry as a vocation. Then it should be borne in mind that a considerable number of young men desire to serve their fellow-man,

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but do not feel drawn to the ministry. Indeed, they have in many cases come to the conclusion that it is no longer necessary to enter the ministry in order to express their enthusiasm. They find many other avenues along which they can carry out their altruistic and philanthropic purposes. There is the neighborhood house, settlement work in our large cities, employment in large charitable organizations, all furnishing a ready outlet to the passion for service.

I do not like to speak in this connection of the very inadequate financial compensations given to the average minister of the Gospel. This is a disgrace to the cause and a scandal which we all hope is in the gradual process of removal. It is said that the two most poorly paid classes of public servants are the ministers of the Gospel and the teachers in our schools and colleges. It would generally be admitted, I suppose, that at the same time they are the two classes most vitally needed in every community, and pre-eminently worthy of generous and loyal support. While the greatly increased cost of living has gone on apace there has not been a perceptible increase in the salary paid these most worthy workers.

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Whatever the difficulties are that keep our best men back from the ministry, they should be faced squarely and courageously and should be removed.

Meanwhile, it is worth considering that adverse influences of all kinds are not without some compensating advantages. They help to sift out undesirable men; they will not keep back the strongest and best. It is well to keep out of the ministry men of weak purpose and little faith and courage. As some one has well said, no man ought to enter the ministry if he can help it; that is, unless he has such an irresistible impulse or clear call in the direction that no hindrance or obstacle can stop him. Men are made strong by overcoming difficulties. Obstacles have always been God's challenge to faith and character. In this age of ease and comfort there is no danger in giving our young men too many difficulties to surmount.

Having considered thus far the reasons which deter young men from the ministry, and the difficulties to be overcome, let us now turn to the positive side and ask why our best young men should seriously consider the claims of the ministry as a life-work.

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Why should a father, who has an unusually gifted son, be justified in praying that God would lead his boy to consecrate his life to the service of his brother-man in the ministry of reconciliation? Why should such a father feel that no honor could come into his life to be compared with that of having a son occupying a place of leadership among men, and be deemed worthy to stand before the altar and offer up the sacrifices of prayer and thanksgiving, and to proclaim to men the glorious Gospel of the Son of God? While I ask this question am I not right in believing that with many of our parents, to whom God hath given the rich blessings of sons, the ministry is by no means the goal of their ambition? On the contrary, would it not be rather a cause of regret and disappointment if some bright son were to write you from college that he had made up his mind to study for the ministry? You might not like to take the responsibility of advising him against such a course, but in your heart you would feel sorry that your son had not embarked on a career where the material compensations would be greater and the probable hardships less.

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While at the present day the sons of the clergy seem to be offering themselves for the work of the ministry in rather unusual numbers, and while occasionally the son of a man of large wealth or professional success, or social leadership, is secured, it too often happens that the ranks of the ministry are recruited from those families who are less prominent in the social and commercial life of the world. These men are often earnest and devoted, and some of them reach positions of distinction and power; but they start out in their professional life inadequately equipped, and are always more or less hampered.

The work of the ministry, when rightly conceived of, is a work demanding the highest gifts and graces of culture and refinement of body, mind, and spirit. The young man to whose intellectual equipment has been fortunately added the advantages which come from a home with an atmosphere of gentle breeding and the ease which results from good manners has a far better prospect of usefulness and success. I have noticed that even the poor, and those who have had few advantages of education, never fail to recognize a true gentleman in

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their minister. Other things being equal, that clergyman has the decided advantage whose early home training has been of the right kind.

Therefore we do not hesitate to say that one great need of the ministry to-day is that it should be recruited by a greater preponderance of the sons of men of culture and education. All honor to those noble men, gentlemen-born, who come from humble homes and through much trial and tribulation and poverty at last reach their goal. Among that number have been some of God's heroes and noblest saints. They have succeeded, not because of, but in spite of, their early disadvantages. Therefore they deserve the more praise.

What, after all, is the work of the ministry? It is first and foremost to preach to men the glorious Gospel of the blessed God. To do this with persuasive power and with best results in this age of progress and scholarship calls for men of learning, and also for men of strong convictions. We need in the pulpit men of courage and vision, who feel like Saint Paul, "Woe unto me if I preach not the gospel."

The ministry calls a man to deal with the doubts and difficulties, the fears and misgivings,

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of the individual soul. He must needs be therefore a man of tender sympathy, and must understand the motives which govern and influence the human heart.

He is called to administer to sin-laden souls the medicines of the Gospel, and communicate the sacramental life of God, which comes through his office, as a steward of the mysteries of God.

He is the good Shepherd, not only of the sheep of his fold, but of the lambs whose tender feet he must guide with infinite hope and patience into the way of peace.

God's minister feels himself called as God's ambassador. He speaks for God. In God's name he appeals to men to be reconciled to the holy will of our Heavenly Father. Therefore he belongs to the whole community, and not alone to his own little flock. All that he is, all that he has, every gift, every power, every virtue, must be used to help his fellow-men. His mission is to build up human character. His material is human life, in all its stages of development. The effect of his work is not transient, but permanent. The true minister of God works for eternity.

Indeed, if a young man desires a work which

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requires all the qualities of leadership—brains, learning, power of expression, administrative ability, courage, and devotion—where shall he find it more surely than in the ministry?

If a young man desires to help in a most telling way his brother-man, to be of greatest service to the community, to contribute most efficiently to the upbuilding of human character and the moral enrichment of human lives, here is a field which may well call forth his best gifts.

Of course we realize, and would not seem for a moment to forget, that only God can effectually call men into this holy service. It is the supreme prerogative of His Spirit to separate men unto the work whereunto He has called them. But at the same time it is true that God's blessing works through human influences and human motives on the wills of men. Hence it is well to place before a young man, as he contemplates the momentous question of what his life-work shall be, the greatness, the dignity, the breadth, and the far-reaching influence of the work of the ministry.

We are very far from believing that the difficulties of the ministerial profession really dismay many of our best-endowed and nobler-



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minded young men. Rather are we persuaded that an appeal to the heroic in them will generally win them. The appeals which lay hold of strong men are not those which set forth the attractions, compensations, and advantages of the ministry. The call to heroism will generally meet with an heroic response. Make the preaching of the Gospel hard, so that it calls for courage and real manhood, and you make it triumphant and irresistible. If a man with a soul fit for the ministry has to make his choice between self-sacrifice and a life of ease and self-indulgence the former will make the stronger appeal to him.

In other relations in life it is the appeal to the heroic that enlists the strong natures. Let a war break out and the flag be in danger, though death may be imminent and peril great, thousands of our noblest and best young men will volunteer. They count not their lives dear to themselves if only they can save their country. The history of the Christian Church abounds in heroes and martyrs. Every great struggle of the Church has been won at the cost of lives gladly given for Christ's sake.

Saint Paul, the great Apostle to the Gentiles,

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did not shrink from his clear calling, even though Christ said by way of warning, "I will show him how great things he must suffer for my name's sake."

Let fathers and mothers only get a clear vision of the length and breadth and height and depth of the cross of Christ, and of the love of Him who hung upon it, and they will more and more be glad to give their sons to a work whose glory is to proclaim His unspeakable riches.

## XII

### RELIGION AND BUSINESS

“RELIGION is religion, and business is business.” One frequently hears this rather trite aphorism, and where it is not in so many words thus stated it is quite evident that it is often acted upon as a working theory of life. It has its origin in the utterly false conception that a man's business is something entirely separate and distinct from his religion. In the popular mind the world of business and the world of religion are two different worlds. The province of the one must not invade that of the other. A man's business is supposed to concern itself with the affairs of this life. Its function is to enable him to make a living. It is the means whereby he gains his food and clothing, the support of his wife and children and those dependent on him. It is the particular form of activity by which he expects to

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acquire a competency for old age and the honorable and praiseworthy independence to which he thinks himself fairly entitled.

As to religion, that, too, as men generally regard it, is by no means unimportant. But it has to do chiefly with another world for which this life is a preparation. Its sanctions and inspirations, its motives and its rewards, have in the average mind little to do with the buying and selling and getting gain which so largely occupies us here. Shakespeare brings out this idea in a very picturesque way when he describes old Falstaff on his death-bed. In the agony of his suffering he cries out, "O God, God!" His nurse, Mrs. Quickly, is rather shocked that he should make such an appeal, and replies: "O, do not say that; you are not that badly off. You are very ill, but it has not come to that point." Her thought was evidently that religion was only good to die by, but of very little service to live by. This practical and almost complete divorcement of business from religion we have characterized as a false conception. We might safely go further and say it is positively wrong and in its effect most baneful both to business and religion.

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As we think of this separation in daily life we are tempted to say, "That which God hath joined together, let no man put asunder."

It is of the very essence of religion that it claims the man's whole life, and if it does not succeed in permeating and reaching the entire man it has failed in its mission. To divide a man's life into compartments, separate and distinct, and then to label them, and to say, "This is business," and "This is religion," is to misconceive utterly the scope and power and meaning of Christianity. Religion and business do not belong to different worlds or hemispheres. They are intended to be one. Business, when at its highest and best state of development, is religious, and when it is conducted on principles other than religious, when it ignores the precepts of honesty and fair dealing, of justice and mercy, of brotherhood and humanity, it ceases to be good business, and is on the road to disintegration and ultimate ruin.

So too religion, when it fails to interest itself in men's daily lives, in their conduct toward each other, in the way they are clothed and fed and paid, in the kind of houses in which they live, and the sanitary conditions of their

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streets, in the opportunity given to their children to develop their bodies and minds as well as their souls, it ceases to be the religion of Christ, and then becomes a religion of a privileged class, and [is] already doomed to failure and decay.

Jesus Christ is Christianity, and Christianity is wanting where the spirit and genius and teaching of the Christ are not present. Our business, whatever form of activity it may take, is for a Christian man supposed to be controlled and inspired by a Christian spirit and conducted with a due regard to the law of Christ. A man's business can be carried on in just as truly a religious spirit as his prayers or church-going. It is not so much religion and business that the world needs to-day as religion in business. To make all business in its spirit and method essentially religious, because essentially Christian—this is the great victory yet to be won. This means that in the world of business, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," will at last prevail. Then will men no longer

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say, "Business is business, and religion is religion," but "My business is the field or arena in which I can exercise my faith and carry out my religion and make good my claim to be a disciple of Christ." Plainly it is in entire harmony with the divine plan, as revealed in the life and teaching of Christ, that business and religion should be one, and not two; that business in all its varieties and forms should supply the atmosphere in which the life and power of religion may manifest itself. It is high time that this harmful distinction in the popular mind between things secular and things religious were ended, and that men should realize the possibility of infusing into all life the religious and altruistic spirit.

Christianity is not only a practical religion, but its entire aim is to ennoble and dignify all life, and fill it with the momentum and dynamic of a worthy purpose. The Apostle Paul urges us not to be slothful in business, but to be fervent in spirit, serving the Lord. Another inspired writer bids us: Whatsoever we do, whether we eat or drink, to do it heartily unto the Lord, giving God thanks. Indeed, a business career may be made as high and holy a

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calling as any other. Even the ministry itself cannot lay claims to higher sanctions. The Apostle reminds us that every Christian is to be a priest of God. In the long honor-roll of God's Saints the Church delights to call the names of thousands who, as business men, have served God with a devotion beyond all praise.

The place and claims of business are clearly recognized in the divine economy of the Christian system. Indeed, nearly all the Epistles of the New Testament are addressed, not to clergymen, but to men and women toiling at their various tasks, to business people who had to make their own living in the world. You will notice that the burden of much they have to say is how to help us to reconcile the just and reasonable demands of business life with the high and imperative and uncompromising claims of Christ.

The Gospel has invested labor and toil and service with an infinite dignity, and thrown round the lot of the working-man a halo of charm and moral beauty it never possessed before. It has proclaimed the law that if a man will not work, neither shall he eat, and reminded us that if a man provide not for those



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of his own household he is worse than an infidel, and has denied the faith. Before our Lord came upon earth, to work with one's hands at daily toil was considered a disgrace. It was a badge of dishonor and an ignominy reserved for slaves and criminals. But He came, proclaiming, "My father worketh hitherto, and I work." In His own person He labored at the carpenter's trade by the side of His adopted father, and we can think of Him as making window-frames and doors for the houses of His poor neighbors. His first disciples were either laboring-men whose brows were browned by exposure to the summer sun and whose hands were hardened by daily work, or they were men of business like Matthew the Publican or Luke the Physician. Christ knew all human needs, and in establishing His Kingdom on earth He could foresee that inevitably, for all time to come, the overwhelming majority of His disciples would be the workers of the world. It is the divine plan that in the world of business, by the men of business, the great problem of human redemption is to be wrought out.

Let no man, therefore, be ashamed of work. Let no man hesitate to throw himself en-

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thusiastically into his business and thus promote it and develop it and make it more and more fruitful and serviceable to his fellow-man. Always assuming that our business is clean and honorable and worthy, one need not entertain the least scruple in giving it his very best devotion and endeavor. The man who ought to be ashamed in this world of wonderful opportunity is the man who will not work, for just as in the days before Christ came a man was disgraced who toiled, so in these days of light and knowledge of His will the time is surely coming, if it has not already arrived, when the man who can and does not work will be accounted among those who are dishonest.

The law of work is a law of universal obligation. If a man through the inheritance of his father or the success of his own efforts is happily exempt from the necessity of laboring for his own bread, that fact does not emancipate him from the operation of the law of service. He is then called just as imperatively as before to labor, if not for himself, then for his brother-man, for the purity of his city, for the good of the state, for the betterment of social and religious conditions, for the salvation of the world.

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It is one of the encouraging developments of modern Christian civilization that this law of service is becoming more and more recognized. This fact bears impressive witness to the gradual emergence of the spirit and power of the life of Christ. There was a time when a man was supposed to have a right to do what he wished with his own. If wealth came to him, or leisure, he could horde the one with impunity or squander the other in self-indulgence. No longer is this possible. Wealth is now considered by the community and by the state as a trust, a stewardship. It has always been so considered by the Gospel of Christ. But it is a new thing comparatively to see the man of wealth held morally responsible in the eyes of his brother-man for the use to which he puts his money. One great philanthropist of our day, still living, has said that a man who dies rich dies disgraced. In other words, society has now reached, by the law of Christian evolution, the stage when money is regarded as a sacred trust committed to a man, who must faithfully use it for his brother-men. "Mine are the silver and the gold, saith the Lord God of hosts." If only men could remember that

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solemn fact and act under its inspiration, what a great uplift would come into the world of business! The money is all God's. We are His trustees to use it for Him, and to account to Him for the disposition we have made of it. If we have made it honestly it is ours as against the claims of any other man, and the law of the land protects us in our guardianship of it. But in the last resort it belongs to Another. The brains, the opportunity, the good luck, if you please, or even the inheritance, which put it into our hands—all these came from God, the sole Proprietor, in whom at last is the title-deed.

Here, of course, we come into the presence of that which all thoughtful men recognize as the danger of business life—namely, regarding our occupation as the end rather than the means. We are persuaded that the fascination of an active life devoted to the building up of a fortune lies rather in the gain or pursuit itself than in the mere satisfaction of possession. "The love of money," says the Apostle, "is the root of all evil," and by this he means that spirit of selfish greed of which money is so often the symbol. But it is to the credit of human

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nature that innumerable instances are now forthcoming to show that, while men love money, they love other things far more. Men are realizing with increasing clearness the impotency of money alone to satisfy the highest and noblest claims of the human heart. They willingly part with their money for the sake of those they love. They make generous sacrifices of their worldly goods for causes which appeal to their hearts.

In the business world to-day it is almost impossible to point to a man of large leadership and influence and power in the commercial life of the nation who is not also a conspicuous example of Christian beneficence. The vast majority of our great captains of industry are devoted Christian men who give not only of their money, but of their time and personal service to the extension of the Kingdom of God. Such examples are full of hope, and are a significant and auspicious omen of our time. If such men, in the midst of their heavy responsibilities and exacting calls, can make time to discharge their Christian duties and to take their places in the Church as active workers on our vestries and teachers in our Sunday-schools,

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it is an evidence that the leaven of the Gospel is working mightily.

The attitude of the Christian layman toward his business, therefore, should be that of one who regards it as his vocation or calling, in the exercise of which he can be a loyal servant of Jesus Christ. He will not lay such emphasis upon it as to neglect his religious obligations, but will so far regulate its details, if possible, as to enable him and those connected with him to be worthy examples for others. He knows that his Master will provide what he shall eat and drink and wherewithal he shall be clothed if in obedience to His command he seeks first the Kingdom of God and His righteousness, and in a life of confident faith asks Him day by day for His gracious help and blessing.

## XIII

### OUR CHURCH MACHINERY

**T**HE Church has not only a spiritual side, but in order to do its work in the world and accomplish results its various forces must be organized. A certain amount of machinery is necessary. In the days of the Church's infancy this machinery was very simple. Our Lord called around Him twelve men, designated as Apostles, whom He commissioned and to whom He gave power to ordain others. So we read in the New Testament of Bishops, Elders, and Deacons. These three orders have been continued to the present time. To the Bishops alone the power of ordaining other ministers has always been confined in our Church. As the Church grew and spread over the nations of the earth these three orders of the ministry, as originally appointed, are uniformly and invariably found. In the process of time Bishops

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were assigned to certain well-defined geographical limits within which they exercised their jurisdiction.

These divisions over which a Bishop presides are called dioceses. A diocese, under the general Canon Law of the American Church, cannot be set apart until it has a certain number of self-supporting parishes and can give a reasonable assurance of its ability to support a Bishop and maintain itself. Until that period of development and strength has been reached such territory is known as a missionary district. We have at the present time thirty-three missionary districts, of which twenty-three are domestic and ten are foreign. The Bishops having jurisdiction over these districts, as well as the missionary work under their care, are supported by the Church at home through the agency of our General Board of Missions.

The domestic missionary districts are gradually becoming self-supporting, and as the more sparsely settled and newer sections of our country fill up they will become dioceses, and not only be able to take care of themselves, but to contribute toward the support of other



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fields. Indeed, many of our dioceses were once missionary districts.

In the foreign field, such as China and Japan, it is unreasonable to hope that this condition of self-support will be attained until after the lapse of some years, although the growth of Christianity is such as to assure us that ecclesiastical independence cannot be far distant.

There is a small book, easily accessible, called *The Constitution and Canons of the Church*, with which every intelligent layman ought to be familiar. There the fundamental laws of the Church's government are to be found. We may state, however, for our present purpose, that the highest lawmaking power of the Church is that which is known as the General Convention. This body meets once every three years, and is composed of two houses known respectively as "The House of Bishops" and "The House of Clerical and Lay Deputies."

In this respect this central legislative body suggests the Congress of the United States, composed of the Senate and the House of Representatives. Indeed, there are many interesting points of resemblance between the government of the Church and that of our

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American Republic. The two Houses sit and deliberate separately, and in all discussions freedom of debate is allowed. Either House may originate and propose legislation, and all acts of the General Convention must be adopted and authenticated by both Houses.

The House of Bishops is composed of every Bishop having jurisdiction in our Church, and of every Bishop who by reason of advanced age or bodily infirmity has resigned his jurisdiction. A majority of the Bishops entitled to vote is necessary to constitute a quorum for the transaction of business. The Senior Bishop, in the order of Consecration—that is, the Bishop who has held office longest—is the Presiding Bishop of the House and of the Church at large.

The House of Clerical and Lay Deputies is made up of four clerical and four lay representatives from each diocese which has been admitted into union with the General Convention. To constitute a quorum in this House for the transaction of business, the clerical order must be represented by at least one Deputy in each of a majority of the dioceses, and the same rule applies with reference to the lay order.

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Bishops are elected for self-supporting dioceses by the clergy and laity of such dioceses in a convention called for that purpose. For missionary districts Bishops are nominated or chosen by the House of Bishops, but both in the case of diocesan and missionary Bishops such election or choice is subject to confirmation by the House of Deputies during the session of the General Convention, and at other times by the majority of the standing committees of the several dioceses.

In every diocese or missionary district there is an annual convention or convocation held, presided over by the Bishop, and composed of the clergy and lay representatives, canonically resident within the diocese or district. The lay Deputies to such convention are chosen by the parishes and missions within the diocese, and the clerical and lay Deputies to the General Convention are elected once every three years by the conventions of the respective dioceses.

Each diocese has the right to adopt its own constitution and enact its own canons, provided they do not contravene the General Constitution and Canons of the Church. It

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would be well if our lay people would familiarize themselves more fully with the laws and canons by which their diocese is governed, and which are published every year in the Journal of the Convention.

The missionary work of the Church at home and abroad is conducted by the Domestic and Foreign Missionary Society, which embraces in its membership every baptized member of our communion.

It is an incorporated body under the laws of the State of New York, and its meetings are generally held quarterly in the City of New York. An Executive Committee, chosen from the Board, meets monthly, and to this Executive Committee large discretionary powers may be delegated.

The Board itself is composed of forty-eight members, of whom sixteen shall be Bishops, sixteen presbyters, and sixteen laymen. Of these one half are chosen triennially by the General Convention, and the other half by the Provincial Synods into which the whole territory of our Church is divided.

The President of the Board of Missions is elected by the General Convention, and holds

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office for six years, but is eligible to re-election. He may be a Bishop, presbyter, or layman. When he reaches the age of sixty-five he may be retired and placed upon a pension. He must have his headquarters in the Church Missions House, now located for convenience in the City of New York. There is a treasurer and assistant treasurer, various secretaries, and other necessary officers.

To this Board, thus organized, and representing the whole Church, and having every baptized member of the Church as an integral part of it, is committed the management of our missionary work. The chief business of the Board is to collect funds for carrying out the Church's missionary program and to distribute what is collected as wisely and effectively as possible. To this end its managers keep in close and sympathetic touch with the work and workers throughout the entire field. They are familiar with the conditions social, political, and religious which prevail, and are thus enabled, with a wise statesmanship, to administer their trust to the greatest advantage.

At the beginning of each fiscal year the Board informs the whole Church of the work it pro-

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poses to undertake with their co-operation, and how much money it will require to accomplish it. In other words, it lays before the members of the Church its budget, setting forth the appropriations to each field and the sum total required to meet it. This sum, at the present time, amounts to about one and a half millions of dollars.

This gross sum is then distributed by the Board of Missions among the various dioceses after consultation with the Bishop and other representatives. A fair and equitable basis of apportionment is adopted, giving to each diocese such a share of the whole amount as it feels able to assume. When a diocese receives from the Board of Missions its allotment it proceeds in turn to distribute the bulk sum among its various parishes and missions, giving to each the opportunity to modify and readjust the amount apportioned until it is satisfactory. It then becomes the duty and privilege of the individual parish to secure from each communicant such contribution as he can make toward meeting the apportionment. It has been found that for the rank and file of our people the method which secures the best results

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and appeals most strongly to their interests is that known as the Weekly Duplex Envelope System. The great advantage of this system is that it makes our offering for the Kingdom of God at home and abroad an act of worship, enabling us to place on the altar each Sunday our gift. In the second place, it is a Scriptural method, and complies with the Apostolic injunction, "Upon the first day of the week let every one of you lay by him in store as God hath prospered him"; and, thirdly, its educational value is very great, as it cultivates the habit of systematic giving on the part of all our people, young and old, each according to his ability.

The apportionment plan for securing funds for our missionary work is comparatively recent among us; but it has already resulted in a very large increase of revenue for that purpose. Along with the increase of money there has naturally come an enormous increase of personal interest in the cause of Missions. The plan commends itself more and more as it is adopted, because, when faithfully carried out, it enlists the individual in the campaign and keeps him in touch with the Church's conquer-

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ing march, and intelligently alive to the heroic efforts of our missionary leaders. More and more as the genius and spirit of Christianity spread throughout the Church it is becoming evident, as some one has well said, that any man who has no use for Missions is as much out of date as an old flintlock gun. Life moves too rapidly in these days for us even to stop and look at such a man.

In the last resort all our organizations have one great object in view—namely, the hastening of that great day when the whole earth shall be full of the knowledge of God, as the waters cover the sea.



## XIV

### THE CHRISTIAN YEAR

ONE of the greatest blessings we have inherited from the early centuries of the Church's life and worship is the possession of the Christian Year. There is nothing fantastic or unnatural in its observance. Rather may we say it would be a strange violation of the natural instincts of a loving loyalty and devotion not to keep in memory the chief events of our Saviour's life.

The same impulse of grateful homage which prompts us to commemorate our national heroes and benefactors, to observe the birthdays and recall the deeds of the great men who have devoted their lives to their country's good, naturally suggests that we cherish the sacred memory of our Lord and Master. Therefore it is that the Christian Year concerns itself chiefly with vividly recalling to mind, and living over

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again, the great acts of our redemption through Christ. The Church Calendar also contains the names of the Holy Apostles and some of the Evangelists and other Saints whose lives and services were closely identified with the Church's infancy. To this list of Scripture Saints our Mother Church of England has added the names of certain martyrs and others especially worthy of such honor. While these latter do not occur in our American Calendar, yet it is entirely fitting that we should hold them in reverent esteem. The Latin and Greek branches of the Church Catholic are wont to commemorate a very much larger number of worthies. It is altogether probable that our list will be enriched in the course of time by the addition of other names, ancient and modern, to whose lives and works the Church owes a debt of gratitude.

The Christian Year also contains certain festivals and fasts to be especially observed. It has been happily remarked that the Church does not number her days or measure her seasons so much by the motion of the sun as by the course of our Saviour, beginning and counting her year with Him, who, being the true Sun of Righteousness, began now to rise upon the world.

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The year thus divided into occasions of special commemoration has been handed down to us from the most ancient times. By it the Church regulates her public worship, makes generous provision for the more intelligent and helpful reading of the Bible, and in reality for us, her people, it is the venerated and beloved pathway along which we come up to the House of God. By means of the Christian Year we connect the passage of time with the great facts of redemption, and thus are enabled to so number our days that we may apply our hearts unto wisdom. An examination of its structure reveals the fact that it insures the Scriptural setting forth of the Gospel, not in part, but in all its fullness. It would be difficult to conceive a better method of at once instructing people in the truths of the Bible and at the same time commanding their sympathy and interest by keeping constantly before the mind of the worshipper in detail the various events in the life of our divine Redeemer.

The Church Year is the consecration to God of a natural cycle of time in a holy round of services, each separate one offering to Him praise and worship for His own great glory and

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for the noble and wonderful acts of redemption. It begins with the Advent season, which prepares us, by the carefully selected Scripture teaching of four consecutive Sundays, for the great fact of the Incarnation celebrated on Christmas Day. Speaking broadly, we may say that the Christian Year is divided into two grand divisions: the first extending from the first Sunday in Advent to Trinity Sunday, and the second from Trinity Sunday on through the half-year to Advent Sunday again. The first part is used to teach doctrine, the second given up to practical instruction, not so exclusively, however, that there is not a free interchange. But from Advent Sunday to Christmas the historical facts of the preparation for Christ's coming and His birth, His second coming to judge the world, and our preparation for it are dwelt upon. Following an ancient custom, Isaiah is the Prophet chosen for this part of the year. From Christmas through Epiphany, with its Sundays, the Lord Jesus is revealed to us by His miracles to be absolute Lord and Master over the world of nature. Diseases yield, demons are driven forth, the storms cease at His word of command. Then come the three Sundays of solemn prepa-

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ration for Lent, beginning with Septuagesima, when our duty of self-control and of self-renunciation are brought forward, and so we enter into the remembrance of our Lord's great fast in the wilderness and His resistance to temptation, with our sad, faltering, distant imitation of it.

The season of Lent calls up to our remembrance the reasons why our Lord suffered and what for our sins He endured, and so, step by step, it prepares us for Holy Week. This last great week, ushered in by Palm Sunday, terminates at last in the great fast of Good Friday, which is followed by the glories of the Easter feast. The Sunday on which the great fact of the Resurrection is proclaimed is made the center around which all the preceding and succeeding Sundays throughout the universal Church arrange themselves. All refer to this as the crowning act of that Incarnation which the whole Church commemorates at Christmas.

The period of forty days from Easter to the Ascension, and of ten days from the Ascension on to Whitsunday, are taken up with setting forth the doctrines of the Church, and are always counted as a continuous feast. The

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doctrines of the Resurrection, of our Lord's Session on the right hand of the Father as Intercessor and Mediator, and the Descent of the Holy Ghost to abide forever with the Church, are all festal facts for our humanity.

Then comes Trinity Sunday, which is peculiar to the Anglo-Saxon race. On the succeeding Sundays the great historic pivotal facts are not now dwelt upon, but the practical lessons, the moralities of the Gospel, are brought out. Especially if one will only keep the thought in mind, the Sundays after Trinity illustrate in a wonderful way the manifold fruits and divine operations of the Holy Spirit. They might all with propriety be called Sundays after Pentecost, as indeed they are designated in the Latin Church.

A study of the wise and comprehensive plan upon which the Church year is arranged certainly does bring out the truths of the Christian faith and enforces them upon the attention in a way that no other that can be devised could possibly do. Its flexibility, its unity of purpose, its various teachings, its insistence, Sunday by Sunday, on the same essential verities—all these make it as nearly an inspiration as an

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institution which is the outgrowth of Christian longings and worship can possibly be. Our feasts and our fasts are being found so helpful and spiritually uplifting that many of the devout Christian bodies about us are more and more observing them.

For a number of years Christmas and Easter have been quite generally observed in our country by Christians of nearly all names. Such concurrent observance bears impressive witness to the vital power over the religious life in the community which a Christian Year, devoutly planned and consecrated by ages of holy use, must yield.

As our own Bishop Coxe so admirably says: "The Christian Year of the Church is not properly appreciated as a means of grace even by ourselves. For, supposing it had never been invented, nor thought of before, and supposing it had just entered into the mind of some modern Christian to establish a system like that of the Church for insuring a full display of Christ and a thorough exploring of the Scriptures every year, how brilliant the thought! How Scriptural the conception! How evangelical, how highly spiritual, how blessed the practical plan!

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Such would be the universal expression of popular piety; and the author of this great method would be regarded as the man of the times, the grand original of a new and progressive form of Christianity, a Luther or a Wesley. And justly so, for it may be safely said that no one of the popular leaders who has left a denomination to perpetuate his name and teachings has embodied in it anything which is one-thousandth part so substantial and positive as this truly Christian system of Scriptural exposition. Look at this majestic system of claiming all time for Jesus Christ, and filling every day and every year with His name and His worship. See how vast and rich the scheme as a token of and a provision for the second Advent. And then see what may be said of its divine origin. God is the real Author of this scheme, and it is revealed as part of His wisdom for perpetuating His truth."

The Christian Year needs to be preached more fully than it is, and on broader lines. The historic witness of the observance of the Ecclesiastical Calendar is closely allied to what humanity at its best most craves and needs. What the Christian world most sorely requires



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is just that which the New Testament in those three great festivals most remarkably exhibits, God and man reconciled, and thereby the wide world of mankind drawn together in love and peace, in friendship and sympathy.

As a distinguished writer has said, it is quite unnecessary to refer in this connection to the contribution which the constantly increasing observance of the Christian Year is making toward a closer fellowship among God's people. The keeping of Christmas alone has accomplished untold blessings in this direction and restored to the lost unity of Christians of every name a sense of oneness in the love of the Christ Child. From the beginning of Advent, which answers to that day in the Mosaic year when the trumpet was blown in Zion preparatory to the Feast of Tabernacles, not our Church merely, but all Christians, if not all men and children, are thinking of Christmas. All men are children when that day comes, and nearly all are friends. The heart of the most selfish man grows soft and tender, if it does not melt, in the presence of that amazing love shown by the Babe of Bethlehem lying in the manger.

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Still more profoundly, more spiritually, is it true that Lent and Holy Week, followed as they immediately are by the joyful feast of Christ's Resurrection, are awakening a growing consciousness of human solidarity and fostering a spirit of mutual sympathy. This becomes each year more strikingly apparent. "I, if I be lifted up from the earth, will draw all men unto me." Good Friday and Easter, bound together as one, have this result, and by drawing us all to our Lord they tend more and more to unite Christians in a world-wide brotherhood. Let us thank God for this benefit through the increasing observance of the Christian Year. Finally, we cannot but think that the Christian Year is divinely intended to bring home to us more effectually the truth of our Lord's sacred humanity and the reality of His work and suffering on our behalf.

With the words of the saintly Herbert on this subject, we may well bring this chapter to a close:

Who goeth in the way which Christ hath gone  
Is much more sure to meet with Him, than one  
That traveleth byways.

## XV

### CHRISTIAN EDUCATION

**I**T would be quite impossible to exaggerate the importance of the subject about which this chapter concerns itself. Whether one thinks of the future of the individual, of the nation, or of the Church, it is equally clear that on the character of those who now make up the youth of our country its destiny for weal or woe must depend.

In the earlier and simpler days of our national life, when the population was comparatively small and homogeneous, there was no anxious question of Christian education. All the influences that played upon the child's formative years—the home, the Church, and the school—were, speaking broadly, religious influences. The Colonial days and those which succeeded them were marked by a quiet but earnest piety. Those who laid the foundations of our national

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life were deeply religious men. The homes of our forefathers were generally religious homes where church-going and family prayer and Bible-reading and Christian schools were to be expected naturally and as a matter of course. But all this is now changed. The public school supported by the state provides for the elementary education of the child, and that is supplemented by the state university, where the demands of his academic life are met. Our country has grown from a couple of millions of people, fringing the eastern borders of the Atlantic states, to a population of over ninety millions. It is estimated that each year at least a million foreigners are added by immigration. Already a large percentage of our total population is comprised of those who have been brought up under different social, political, and religious customs from our own. Millions of these are children of school age. But it has been decided by the highest judicial authority that, as our Constitution guarantees perfect liberty of conscience to all in the exercise of their religious rights, it is not lawful that Christianity or any other religion shall be definitely taught in our public schools. The same principle for-

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bids any undue emphasis on religion in the curriculum of our state universities. One result of this interpretation has made it unlawful even to have the Bible read in the public schools of some of our states. This does not mean that the states or our system of public education are opposed to religion, but simply that in justice to that religious liberty so carefully safeguarded by the Constitution it has been decided that public schools supported by the government shall not definitely teach religion. It is obvious that in a school composed of children whose parents are conscientious Roman Catholics, Protestants, Jews, and Agnostics, any elaborate system of dogmatic religious teaching might be deemed an injustice and arouse opposition.

Of course, where people do not like the non-religious character of state-supported schools and colleges there is sometimes the possibility of establishing a private or parochial school to which their children can be sent. This is often resorted to by Churches, and especially by our Roman Catholic brethren. But this method of relief is expensive, and especially so when taxes must be paid to support the public

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schools as well as those established by the parish. It has been suggested from time to time that entire justice could be meted out to all concerned, and the principle of fair play amply conserved by the state, if the children in our public schools could be instructed in religion one hour daily by their pastors or other duly authorized teachers. It is reported that some such plan has been tried and is working successfully in other countries. With us in America it is evident that the overwhelming majority of our children are not receiving any adequate instruction in religion in the public schools for the reason above stated.

If they are to be systematically taught, therefore, under present conditions the only hope of accomplishing it is to look to the home and the Church. Let us then consider the function of these two divinely ordained agencies as related to the Christian education of our youth.

It is interesting, as bearing upon the importance of the whole subject of religious education, to know that our late General Convention created a central Board of Religious Education to which has been committed the whole subject.

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It will be the province of this Board to concern itself about the education of our youth in religious matters, not only through the Sunday-schools, but also in the secondary schools—the day schools—as well as colleges and universities of higher learning.

Let us now turn first to the home. A wise Roman Catholic Bishop is reported to have remarked on one occasion, "Give me the control of the child for the first seven years of its life, and I care not greatly to what influence it is exposed thereafter." Such a statement reveals at once an intimate knowledge of human nature on the part of the prelate, and also a most exalted and worthy conception of the vital importance of the home in molding character. Without question, it is during the tender and susceptible years of early childhood, while the mind and heart are open to receive impressions, that the deep foundations of an abiding character are laid. What a blessing, then, to the boy or girl to have in the father and mother, its natural guardians and protectors, the wholesome influence, by word and example, it needs! Given the right kind of home, the proper parental control, and the problem of the child's

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Christian education is settled. But here is where there is so often a lamentable failure. If parents have little or no sense of responsibility and are themselves without religious convictions and a positive faith to govern and sustain them, the child is robbed on the very threshold of life of that which should be its greatest blessing.

As are the parents, so are the children, not only as to personal religion, but as to all other motives that enter into the development of character. The solution of the whole problem of the Christian education of our youth, it is plain to see, is wrapped up in that of having homes where they are brought up in the love and fear and knowledge of God. In too many homes there is a tendency to shift the responsibility of Christian teaching to the Church and Sunday-school. As a matter of fact, no amount of Sunday-school instruction can counteract the baneful and deadening effect of a home where the parents habitually disregard and set at naught the sanctions, guidance, and authority of religion. Example is so much more powerful than precept that one is tempted to despair of a child's future who must start out in life without the help and inspiration of a Christian



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home. Parental influence and example are so potent that where it is exercised in creating an atmosphere of love and reverence for holy things, and the habit of church attendance, it rarely fails in its object.

We are not disposed to place the entire burden of responsibility for the child's future on the home, but in the last resort it rests there rather than at the door of the Church, for the highest benefits can never come to the individual from the public worship of the Church unless a wholesome environment in the life of the family accompanies it. Besides this, but a small part of the children of our country attend church or Sunday-school; and if all attended, a lesson of an hour in seven days can produce no deep or lasting impression.

So much for the home! Now as to the function of the Church in Christian education. It is an encouraging fact that a marked advance has been made in the methods of Sunday-school instruction, teacher-training, courses of study, and all the helps that go to give efficiency and secure the best results. It is also true that there are many excellent secondary schools for boys and girls under the control of the

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Church where the utmost care is taken not only to impart religious knowledge, but to set an example of bright, happy, and useful Christian living.

Moreover, through the efforts of the Church, supplemented by the Student's Volunteer Movement and the Young Men's Christian Associations, there is no college or university in our land where young men and women are not within reach of Christian influences and the privilege of public worship. There has been a great awakening in religious affairs in our universities, manifesting itself not only in increased attendance at Church, but in the formation of missionary organizations, Bible classes, and other forms of religious activity, while frequently men are offering themselves as volunteers for the mission field.

We cannot be too grateful for the enormous advance of the cause of popular education which has marked the last half-century in our national life. Within that period there has been organized our great system of public schools, in which free elementary education is offered to all; there have been established in cities and towns free high schools, in which sec-

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ondary education is given to those who desire it; the states have founded and endowed for men and women universities which are rapidly widening their scope and increasing their effectiveness. Such progress has never been equaled in the history of any other people. We have founded, also, free training-schools for teachers all over the Union, and in our native white population illiteracy has almost disappeared. Nowhere else is there such popular faith in education, such willingness to be taxed for the building and maintenance of schools. In scientific and technical education, agricultural and industrial education, we are making genuine and rapid progress. The aims and ends of practical education appeal to us with irresistible force. They have created our ideals. "We regard education," says Daniel Webster, "as a wise and liberal system of police, by which property and life and the peace of society are secured." Here is the paramount fact; both the school and the Church are in our eyes too often regarded as a superior kind of police. The highest good, therefore, in the popular mind is property and the peace of society. But, after all, this is a narrow and purely utilitarian con-

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ception of true education. Only those who look above and beyond property and the peace of society and strive in all earnestness to live in the infinite and permanent world of truth, beauty, and goodness can hope to rise to the full height of a noble manhood. True education is the symmetrical development of the whole man—body, mind, and spirit. The man whose intellectual faculties are sharpened and strengthened at the expense of his moral and spiritual powers cannot be a worthy member of society. He may, indeed, be the more dangerous to the community by virtue of his shrewdness and cunning. A moral degenerate is a greater menace because of his education. Religion and virtue are the most essential elements of humanity, and they can be taught; but they are the most difficult things to teach, because those alone in whom they are a life principle, bodying itself in a character which irresistibly inspires reverence, love, and devotion, can teach them. This is a truth of universal application; for whenever there is a question of educational efficiency and progress the primary consideration is not methods, not buildings, not mechanical agencies of whatever

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kind, but a living teacher. Whatever is a vital element of his being, whether it be religion or virtue or esthetics or scientific proficiency, that thing he can teach; and in the highest and best sense he can teach nothing else. We can teach what we know and love to those who know and love us. The rest is drill, and must be more or less mechanical.

Hence it is that with all the blessings that come to us through our admirable system of public schools care should be taken that so far as possible the teachers under whom the young are placed should be men and women of high characters, persons whom the children can reverence and respect. To this end they should be teachers animated by the religious motive. Such teachers, without consciously attempting to teach religion, will inevitably generate a religious atmosphere in the school-room and will exert an influence morally purifying and uplifting.

All this means that the future stability and character of our national life depend on the molding and training of the young and inspiring them with high ideals. It means that parents should awaken to their responsibility in making

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the home the sanctuary of truth and virtue and unselfishness. It means that the Church should arouse herself and devote her energies unremittingly to instilling into the hearts and minds of the young the abiding truths of religion, and that in all our schools and colleges and institutions of learning of whatever sort only those should be employed whose personal influence tends to deepen in the young a sense of the nobility of life and to give them a vision of personal responsibility and service to their fellow-men.

Christian education issues in Christian character. Christian character is the most vital social influence and the most enduring bond. It is this that has created whatever is best in our national life; it is this that must foster, sustain, and develop the individual and the family, the Church and the state, if we are to preserve and increase our rich inheritance and hasten the coming of the Kingdom of God in ourselves and in the world around us.

## XVI

### OUR CHURCH BEFORE AND AFTER THE REFORMATION

**B**Y the English Reformation we mean the long struggle of the Bishops, clergy, and laity in England during the sixteenth century to free the Church from certain unscriptural doctrines and practices which had grown up during the Middle Ages.

As Archbishop Bramhall declares, "I make not the least doubt in the world but that the Church of England before the Reformation and the Church of England after the Reformation are as much the same Church as a garden before it is weeded and after it is weeded is the same garden, or as a vine before it be pruned and after it is pruned and freed from luxuriant branches is one and the same vine."

Protests against the interference of the Bishop of Rome in the affairs political and religious of

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England had been going on for centuries. The power of the Bishop of Rome and his influence in the affairs of the English Church were a gradual growth.

It should be remembered that Christianity was brought into England during the second century, if not earlier, probably by missionaries from Gaul, who planted settlements of the Church here and there. At the opening of the fourth century we have the well-authenticated story of the martyrdom of Saint Alban, a Christian soldier, who was beheaded for the faith of Christ at Verulam, now known as St. Albans, in Hertfordshire. It is a matter of unquestioned history that in the year 314 three British Bishops were present at the Council of Arles, a city of Gaul, now France, and that again in the year 359 the attendance of three British Bishops is noted at the Council of Ariminum, in Umbria, on the Adriatic.

Brief and scanty as are the historical notices of the Church in England up to this time, we know enough to be assured that Christianity was preached there in the fourth century, and that Bishops in direct line from the Apostles



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administered the Holy Sacraments and upheld the True Faith.

Moreover, the fact of British Bishops being present at the councils above mentioned affords undoubted evidence that the British Church was recognized as a true and living branch of the one Catholic and Apostolic Church of Jesus Christ.

Some time after this came the Saxon invasion from Germany, which resulted in the expulsion of the British Christians into the mountainous regions of Wales and the moorlands of Cornwall. The Saxons, coming over from Germany in increasing numbers, took possession of the whole land, which was afterward called by the name of England. The Christians of the ancient British Church, driven from their homes, made little or no attempt to convert their conquerors, and they continued in their heathenism for many years. It was not till 597, when Gregory, the Bishop of Rome, sent out a band of some forty monks, with a priest named Augustine at their head, as missionaries to convert the Saxons. They landed in Kent; and Ethelbert, the King of that part of England, whose wife, Bertha, a daughter of the King of

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Paris, was already a Christian, gave them permission to settle in the Isle of Thanet. From thence they removed to Canterbury, which now became the headquarters of the Roman missionaries. King Ethelbert himself was baptized, and, as was usually the case, the tribe followed his lead. In this way a considerable part of the southeast of England, then known as the Kingdom of Kent, was converted to Christianity.

And now comes an interesting and significant event. Augustine was anxious that the British Christians, who had taken refuge in Wales and Cornwall, should place themselves under his authority. Two meetings were arranged between them and Augustine, the first at a place named Augustine's Oak, thought to be situated south at the River Severn; the second at Bangor, situated in Wales. At the latter of these meetings seven British Bishops were present. Augustine asked them to join with him in preaching to the Saxons, and to give up certain customs in which they differed from the Roman practice. They refused both requests, and also to accept him as their Archbishop. The division continued until the close of the thirteenth century,

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when the British Church was finally absorbed in the Province of Canterbury. Thus the older and smaller stream of Christianity flowed into the younger and larger and became a veritable and inseparable part of it.

While we should be grateful to Rome for thus taking the lead in the conversion of England, we must not forget that there are other sources of our British Christianity possessing a more extensive influence. The work of Aidan, from Iona, was very successful. In comparing the efforts of Augustine and Aidan our own Bishop Lightfoot says: "It was in the year 635—just thirty years after the death of Augustine—that Aidan commenced his work. Though nearly forty years had elapsed since Augustine's first landing in England, Christianity was still confined to its first conquest, the southeast corner of the Island, or the Kingdom of Kent. Beyond this border, though ground had been broken here and there, no territory had been permanently acquired for the Gospel. Then commenced those thirty years of earnest, energetic labor, carried on by those Celtic missionaries and their disciples from Lindisfarne, as their original citadel, which ended in the

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submission of England to the gentle yoke of Christ."

A distinguished writer of the Roman Church, in describing the work of the Roman and Celtic missionaries, does not hesitate to make a similar admission in these words: "Of the eight kingdoms of the Anglo-Saxon Confederation, that of Kent alone was exclusively won and retained by Roman monks, whose first attempts among the East Saxons and Northumbrians ended in failure. In Wessex and in East Anglia, the Saxons of the West and the Angles of the East were converted by the combined action of Continental missionaries and Celtic monks. As to the two Northumbrian kingdoms, and those of Essex and Mercia, which comprehended in themselves more than two-thirds of the territory occupied by the German conquerors, these four countries owed their final conversion exclusively to the peaceful invasion of the Celtic monks, who not only rivaled the zeal of the Roman monks, but who, the first obstacles once surmounted, showed much more perseverance and gained much more success."

In having thus traced briefly the beginnings

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of Christianity in England, our object has been twofold: first, to make it evident that long before the arrival of Augustine and his monks from Rome the Gospel had been planted on British soil by others; and, secondly, that in the conversion of the Anglo-Saxons the Celtic missionaries from the North played a far more important part than their Roman brethren. At the same time we desire to do full justice to the very important part the Roman Church had in the evangelization of our rude ancestors.

After some delay the Bishop of Rome made choice of a Greek monk of the Eastern Church, named Theodore, who was consecrated at Rome in the year 568. Theodore was a Greek, a native of Tarsus, Saint Paul's native city. He was a man of years and experience, a scholar, and withal possessed of a generous spirit and large sympathy. He arrived in England on Sunday, May 27, A.D. 669. Shortly after his arrival he was joined by Hadrian, who had previously been offered the Archbishopric, but had declined the offer. Traversing together the whole land, they soon became acquainted with the people and their needs. Theodore appears to have won his way everywhere by

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his tact and sympathy. With the support of the clergy, he began to carry out his great plans for the consolidation of the isolated missions of the Anglo-Saxon Church. Theodore's rule as Archbishop of Canterbury was a very eventful crisis in the history of the Church. Hitherto made up of scattered missions, under his direction it was knit into an organic whole; the number of Bishops was more than doubled; the land was divided into dioceses, and the foundations of the parochial system as we have it to-day were actually laid.

Five hundred years elapsed from the time of Archbishop Theodore to the Norman Conquest. During this time the power of the Bishop of Rome gradually increased, and his influence in the affairs of the English Church grew more and more. William the Conqueror, in order to establish his position more securely, besought the Pope to sanction his expedition, and he entered England with this supposed authority. The Norman Kings who succeeded him followed the same course. The climax to the dangerous precedent of subjection to the Pope was reached in the great conflict about investitures—that is, as to whether the Pope or the King should

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appoint the Bishops. In the weak reign of King John, Pope Innocent III. deposed the King and bestowed the kingdom on Philip of France, urging him to take possession of England on the ground that it was part of the Pope's empire. The quarrel had been as to the See of Canterbury. John, to save himself, knelt before the Pope's legate, and owned that he held his land from the Pope, and that England both in civil and ecclesiastical matters was subject to the Roman See. But he had already been compelled by the growing indignation of the barons and the people to sign the Magna Charta, which has been called the palladium of English liberty. Among the opening words of this great state document are these: "The Church of England shall be free and her liberty unimpaired." The struggle between the Popes and the sovereigns of England continued with varying results.

Deep grievances were felt at the heavy exactions made by the Pope on both clergy and laity alike. The Popes claimed "Peter's Pence," and in addition to this another tax called "Annates," or the first fruits of vacant bishoprics and other benefices. Besides this, the newly

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made Bishop had to pay in advance the whole of his first year's income to the Roman Court. But more serious than all this was the Pope's interference with the liberties of the English Church by means of what was named "provisions." By this is meant that the Pope provided beforehand a person to fill the next vacancy in any benefice he named. Sometimes this claim was exercised with good effect, but frequently the reverse was the case. By means of provisions the most prominent positions and the best livings in the Church were filled by foreigners, many of whom resided abroad and never even visited their parishes and knew neither the language nor faces of their flocks, all the time drawing the revenues of such benefices. We speak not of other grave abuses, such as indulgences and the corruption of the monasteries and other things so familiar to every student of English history. Again and again loud voices were raised calling for reform of these terrible evils, but all in vain. To say that there was a wide-spread discontent and a growing indignation against the papal domination as an interference and unlawful usurpation is to state the case very mildly. England was fully



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ripe for a great religious revolution. Popular leaders, among whom Wycliffe was foremost, had been stirring the people against the many abuses of the times. The air was full of inflammable materials which were only awaiting some cause sufficiently exciting to set them afire. At last came the spark that ignited the train so long prepared for the explosion. In Germany the immediate occasion was the sale of indulgences by the Dominican friar Tetzl. In England it was the unrighteous resolve of Henry VIII. to divorce his Queen.

The part of Henry VIII. in the work of the Reformation was purely political and selfish. After his quarrel with the Pope, Henry did all he could to free the realm and the Church of England from the Pope's influence and control, against which they had been protesting for centuries. In all other respects that King was a Roman Catholic and held the doctrines of that Church to the day of his death. The absurd claim that Henry VIII. had anything whatever to do with founding the historical Church of England has long since been abandoned by all intelligent people. No respectable historian would to-day try to defend such a baseless

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anachronism. It is as ridiculous as it would be to say that the Emperor Constantine was the founder of Christianity because he gave it royal recognition.

The Church of England was the same Church after the Reformation as it was before, only it was freed from certain false doctrines and usages that had been fastened on it during the preceding centuries.

After the Reformation the same Churches were used, and the same clergy, with few exceptions, ministered in them. It is sometimes supposed that the Church of England separated from the Church of Rome. As a matter of historic fact, such is not the case. On the contrary, the Church of Rome separated from the Church of England which had been planted in the British Isles, as we have seen, during the second century, if not earlier. Up to 1570—twelve years after the accession of Queen Elizabeth—the clergy and people of England, both reformers and papists, worshipped together in the same churches. In that year, on their refusal to acknowledge the papal supremacy, the Pope issued a bull of excommunication against them, commanding his ad-

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herents to separate from the Church of England and establish separate places of worship. It is very significant that out of ninety-four hundred beneficed clergy in England at that time less than two hundred obeyed the bull of the Pope and gave up their livings. All the rest remained steadfast to the Church of England and the cause of the Reformation. These figures certainly show that the Reformation was a general movement of the whole realm and that the Church of England, of which our Church in this country is a part, was a reformed national Church, and not a split from the Church of Rome.

The communion between the two churches was thus finally broken off by a mandate of Pope Pius V. in 1570, commanding all the clergy and people of England who accepted the claims of the papacy to withdraw and set up separate places of worship. This mandate, moreover, was issued by the Pope, not because of any false doctrine held by the Church of England or any uncertainty as to the validity of her orders, but because the Bishops and clergy and Parliament of England refused to acknowledge the Bishop of Rome as the head of the English Church.

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In other words, as the learned Bishop Bull has so happily expressed it: "The Church of England has not changed one thing of what she held before the Reformation any way pertaining either to the being or well-being of a Church. She still retains the same common rule of faith. She still teaches the necessity of a holy life, and presses good works as much as before. She still observes all the fundamental ordinances and institutions of Christianity. She baptizes; she feeds with the Holy Eucharist; she confirms. She retains the same Apostolical government of Bishops, priests, and deacons."

## XVII

### THE CHURCH AND CHRISTIAN UNITY

**T**HE question of Christian unity has commanded much attention of recent years, and many of the leaders of religious thought in our country and in other parts of the Christian world have given their time and anxious study to its solution. The evils resulting from division are perhaps more acute in our American civilization than elsewhere, and no doubt because the disintegrating process of division has been carried further with us.

More and more our separations are felt to be a grave hinderance to the progress of Christianity at home and abroad. At home the forces of evil are often thoroughly organized and strongly intrenched, while the opposing hosts of the Christian Church are so sadly cut up into discordant factions, unrelated to one another, that their influence is weakened if not

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paralyzed. This result is most clearly seen in our larger centers of population where attempts at municipal and social reform undertaken by the Church are defeated and come to naught by the failure of Christians to work together.

In the field of temperance reform, social purity, and Christian education, this has been conspicuously the case. We are not speaking just now of the debilitating effect upon organized Christianity in our large cities by the overlapping of churches, their frequent congestion in certain parts and their scarcity in others, all resulting in a hard struggle for existence and a crippling of effort to extend their influence and help to the poor and needy.

But when we leave the large cities and come to the country districts it is there we witness often the utter havoc and spiritual desolation wrought by division. The rural parts of New England offer perhaps the best illustration of how the constant divisions and subdivisions of Churches have at last resulted in leaving many communities without any church at all. There was a time when one village church stood on some commanding site, and, with its well-supported pastor, supplied the spiritual needs

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of the entire community. As the years passed theological disagreements and doctrinal controversies arose, and factions split off from the parent Church and erected churches of their own. Each new organization gradually sapped the strength of the others, and at last the disintegration reached a stage when it was impossible to support a minister by any one congregation. Thus the community has been spiritually deserted. But not only in New England, but all through the states of the Central, Western, and Southern parts of our country the same multiplication has gone on apace. It is not at all unusual to find eight or ten or twelve Churches struggling hard for a precarious support in towns of a thousand souls or less.

This situation has at last become so acute that nearly all the Protestant bodies in our country organized a few years ago under the corporate name of the Federal Council of the Churches of Christ in America. This body represents, it is claimed, twenty-five or thirty millions of members. It meets every four years. While our Church is not a constituent part of the organization, we co-operate with them

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along certain lines through our commissions on Christian Unity and Social Service. This great organization has for its object the drawing more nearly together of the Christian forces of our country for the promotion of the cause of religious, moral, and social righteousness. It does not have for its avowed object organic unity, but a spiritual unity of motive, along lines where cordial co-operation can be secured. It is certainly a movement in the right direction, and is a significant index of our time. It ought to result in much good and help to cultivate an atmosphere in which organic or corporate unity can be hopefully considered. It is in the interest of a more fraternal and Christian spirit and a far better understanding between the various bodies which constitute its large and influential membership. One of its objects is to deal with the overlapping of Christian effort, and the over-churching of communities unduly burdened with the care of more religious organization than they can at all decently and adequately support. If the Federal Council is successful in relieving this distressing situation, it will have abundantly justified itself. Already we have heard of combinations having been



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effected between congregations closely allied in doctrine and practice, thus eliminating from the overburdened towns several churches entirely unnecessary. May this good work go on! There is an enormous opportunity for the application of the law of Christian comity in this process of blending, uniting, and consequent strengthening the things that remain.

Another and perhaps equally hopeful indication of the growth of the spirit of religious co-operation has been the merging into one body of two branches of the Presbyterian Church—namely, the Cumberland with the Old-School Presbyterians. There are rumors that a still further unification is to take place in the reuniting of the Northern Presbyterian with the Southern Presbyterian Church. A similar blending of separated bodies is being contemplated between the Methodist Church, North, and the Methodist Church, South, divided before our Civil War on account of the slavery issue.

In the Protestant world economic reasons will no doubt cause other large combinations in the near future between bodies hitherto kept apart by some slight difference. We mention these readjustments simply as reassuring tokens

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of the trend toward unity. Even though we should be compelled to admit that, generally speaking, they have been the result of economic pressure, we cannot doubt that God's Holy Spirit has been present in the healing process.

Encouraging as all these indications are, we should despair of the reunion of Christendom were there not present a far higher motive to inspire us to do our utmost to bring it about. We find that motive in the clear expression of the divine purpose in behalf of the unity of Christ's disciples. In the great high-priestly intercession of the Master He prays to His Father that those who shall believe in Him may be united. These are His words: "That they all may be one, as thou, Father, art in me, and I in thee; that they also may be one in us; that the world may believe that thou hast sent me." It should be noted in commenting on these words of our Saviour that He conditions the belief of the world in Him, as sent by the Father, on the unity of His disciples; that they may be one, "that the world may believe that thou hast sent me." In the light of these words of Christ how very significant it is that our foreign missionaries in China, Japan, and India

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are telling us that they find the unhappy divisions of the Christian Church the greatest barrier to the conversion and ingathering of the heathen. Again and again our faithful workers abroad are told that when we settle our differences at home, then, and not till then, will the heathen hear our appeal. Almost in the words of Saint Paul they are asking, Is your Christ divided? Dismayed and confused by our divisions, they pathetically ask: What shall we believe? To which Church among so many shall we give our allegiance?

It is no exaggeration to say that the strongest appeal for unity comes to-day from our workers in the foreign missionary field. But the problem itself must be solved with God's help by us at home.

We ask, then, what is our branch of the Church Catholic doing to further this consummation so devoutly to be wished? What has she to offer to a divided Christendom as a basis of reunion? Our Church feels that in the providence of God she has been called upon to occupy a position of great responsibility and unique privilege in her attitude toward this question of Christian unity. Through the grace

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and mercy of Almighty God we are in possession of a heritage of Scriptural faith and Apostolic order which is destined to play a most important part in the readjustments of the future. This heritage is very far from being our own. We simply have it in trust. We are stewards for God. It belongs, therefore, to all Christians who desire to claim and avail themselves of it. This faith and order are nothing new. They are as old as Christianity, and it is because they come down from the historical past that they are so valuable an asset now. The faith of our Church is proved by an appeal to Holy Scripture, interpreted and set forth in the ancient creeds, those venerable symbols known as the Apostles' and Nicene Creeds. The order of the Church is the historical Episcopate locally adapted to the needs of the various national Churches. As to the faith, or creeds, already there is, we rejoice to say, a practical and substantial unanimity of agreement between the great Protestant bodies and ourselves.

Where we differ is in the matter of order, or Church government, and it is around this question that the controversy now centers. Our Church is popularly known as the Episcopal

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Church, which means a Church governed by an Episcopus, or Bishop. These Bishops trace their authority and commission back through the Christian centuries to the time of Christ and His Apostles. An unbroken continuity of Bishops has existed from Apostolic times. This Historic Episcopate, as it is called, we have received from our fathers, and are most careful to guard and perpetuate and pass on to those who shall succeed us. The great Roman Catholic and Greek Churches, numbering many millions of Christians, while they at present are separated from each other on the question of the papal supremacy, have preserved with us this succession of Bishops, and hold this Apostolic form of ministry as vital to their existence. It is at least a significant fact that this belief in the historical continuity of the Episcopate, sometimes called Apostolical Succession, is held to-day by the overwhelming majority of the Christian world. Indeed, for the first fifteen hundred years of the Christian era it was universally held and practised. It was not till the Reformation in the sixteenth century that certain bodies broke off from this government by Bishops and established non-Episcopal Churches.

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Many of these modern Churches have accomplished a great work both at home and in the missionary field. Our relations with these brethren are of the most fraternal nature, and we are glad to pay tribute to their piety, their learning, and their achievements in the spread of the Gospel. We are not disposed to lay upon them the entire responsibility for having broken away from this bond of historical Christianity. We are conscious that in those ages of controversy and upheaval attendant upon the Reformation we were not without blame. With a more tolerant spirit and a wiser statesmanship the calamity might have been averted. But whatever may be said of the past, we of to-day must be ready to make our contribution toward the restoration of the Church's unity.

More than twenty-five years ago our Church formulated what is known as the quadrilateral overtures. They included as a basis of reunion four things: first, belief in the Holy Scriptures of the Old and New Testaments as containing the word of God; second, the acceptance of the two great Sacraments of Holy Baptism and Holy Communion administered in the words of Christ's institution; third, the Apostles' and

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Nicene Creeds as a sufficient statement of faith; and, finally, of the adoption of the Historic Episcopate locally applied to the needs of the several national Churches.

This was a forward movement on our part, from which much was confidently expected. Our action was formally ratified and adopted by the Lambeth Conference of 1888, representing the whole Anglican Episcopate throughout the world. While these simple propositions did much to clear the atmosphere and prepare the way for further advance; while they have called forth much correspondence and quickened a lively interest in Christian unity, there, perhaps, their influence ceased. Three years ago our Church appointed a Joint Commission of Bishops, Priests, and Layman on Faith and Order, and instructed it to take into consideration the whole question and to prepare the way for a world-wide conference. To this conference every Church in Christendom is invited which confesses our Lord as God and Saviour. This Commission has already met with much encouragement. Its overtures to the other Christian bodies have resulted in their appointing in nearly every instance similar commissions to

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confer with our own. Meanwhile, the leaven is surely working. Meetings in behalf of unity are being held in various parts of the country, and a deep interest is being aroused. Above all, thousands of earnest souls are praying for God's guidance and help.

It is a matter for profound congratulation and heartfelt thanks that no longer are our unhappy divisions defended, but that they are clearly seen to be contrary to the divine plan and opposed to the express will and purpose of Christ. Let us, as Churchmen, speak the truth in love, and while contending earnestly for the faith once for all delivered to the Saints, cultivate toward all our Christian brethren such feelings of good will and generous confidence as may result with God's blessing in the unity of spirit and the bond of peace.



## XVIII

### THE CHURCH AND SOCIAL SERVICE

**T**O-DAY we are hearing much about social service in its relation to the Church. There has also sprung up within recent years a political party called Socialists, which has more than once put into the field a nominee for the Presidency of the United States. It is at least suggestive that the party polled at our last Presidential election 901,725 votes, as against 402,283 votes four years before, showing that it is making rapid growth among the political forces to be reckoned with in the near future. Moreover, there is a political philosophy called socialism more or less thoroughly organized in this country and in Europe. Certain ideas about property and government and religion exploited by those who call themselves socialists have been somewhat revolutionary and radical. Occasionally

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doctrines have been propagated under the guise of socialism which have not only been alarming, but clearly subversive of an established law and order, tending toward anarchy and religious as well as political chaos.

It is quite beyond our purpose on this occasion to state in detail the various political and social platforms and theories put forth by the several schools in advocacy of their views. They are easily accessible to all who desire to examine them. It is sufficient to state that some of the opinions expressed under the general term of socialism have been so extreme and radical as to discredit the word, and the thing for which in the popular mind it is supposed to stand. But the abuse and the exaggeration of a thing should not be allowed to prejudice a fair-minded man against whatever truth there may be in the idea itself.

There is a true socialism in which every intelligent Christian believes when he understands what it means. There is also an opportunity for social service in the Christian Church so obvious that no earnest Christian man would knowingly neglect it. It is about this that we desire now to give expression to some thoughts.

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In the Christian sense our Lord Himself was a pronounced Socialist. The religion which He founded is essentially a social religion. Christ concerned Himself not only about the souls of men, but about their bodies. His great summary of duty, which He laid down for us, was: "Thou shalt love the Lord thy God with all thy heart, with all thy soul, and with all thy mind. This is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets." Social service in the Church might be defined as the application of the spirit and teaching of Christ to the conditions and needs of our fellow-man. In saying that our Lord was a Socialist it is intended simply to remind us that He was interested in all human life. With that interpretation of the word we can heartily indorse the epithet as applied to Him.

Christ was not content simply to preach the Gospel, but He was deeply concerned in seeing that men were fed and clothed and that the conditions of life were tolerable. Social service means that the Christian man has a direct responsibility as to the physical and social en-

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vironment of his brother-man. It means that the members of the Church should not confine their activities to worship and to preaching of individual righteousness and obedience to God, but rather they should prove the effect and practical benefit of worship and preaching by putting forth an earnest effort to secure the recognition and enforcement by individuals and society of good physical and moral standards of living for all men—for those without the pale of the Church as well as those within.

Christian social service means that it is not sufficient for the Church to teach abstract principles of righteousness, leaving each member to apply them as may seem best to himself, but that it should point the way to definite and concrete action and accomplishment and be the leader and inspirer in the development of a social conscience and sense of responsibility.

The Church has always realized in a measure that it is its duty to take care of the physical as well as the spiritual condition of its individual poor, and it has endeavored, more or less faithfully, to fulfil this duty. During the last twenty-five years or more institutional Churches have been established among us which have

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aimed to promote a wholesome social life, especially among the young, and to provide means of physical recreation and exercise and amusements. This is a movement in the right direction, but it is only the beginning. The social conscience has been enormously quickened within recent years, and the Church now takes a much wider and more sympathetic outlook. It now assumes definite social responsibilities, and considers its duty to know and understand its neighborhood, and how the people live, and to inquire into the sanitary conditions of the streets and houses, to examine into the actual conditions of living and learn what they are and what may be done to improve them.

It is now freely admitted on all sides that in the tremendous and rapid expansion of our industrial life the Church has been too willing to be ignorant of unpleasant things, and that an easy-going indifference, if not insensibility to the troubles and needs of thousands of our fellow-men, has prevailed.

It is now clearly dawning upon us that no Church can claim at all to have done its duty or fairly met its responsibility unless it is alert

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and eager to seek and find everything that is destructive of men's physique as well as men's souls that may lie within its reach.

It is no longer enough that a Church shall take care of its own members and supply them with spiritual food. Its function is to inspire those members with a keen interest in behalf of the weak and tempted and unprivileged classes. Unless it is willing to do this it has no right to call itself a Church and think it is listening to the call of its great Head. In other words, social service calls the Church in the name and by virtue of the life of Christ to an earnest love for human beings as such, whether they are connected with the Church or not.

It has been feared by some that all this activity in the welfare of our brother-man, which we call social service, will interfere with the preaching of the Gospel; that such a program for the Church shows too much care and thought for the worldly welfare of men; that in working for their material betterment the Church will lose its spiritual vision and will gradually lessen its dependence on God and become a mere social agency. There can be no better answer to this than to point to the

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teaching of the great Prophets of the Old Testament from Moses to Malachi and, above all, to the words of Christ and His Apostles. Indeed, in that great and memorable picture of the Day of Judgment which Christ paints for our warning in St. Matthew He makes obedience to the law of social service the sole condition of inheriting the Kingdom. Those alone are to receive His blessing and be set on His right hand who have fed the hungry, given drink to the thirsty, shown hospitality to the stranger, clothed the naked, visited the sick and those in prison. It is remarkable that our Lord does not propound any test of orthodoxy or theological soundness to the assembled multitude before Him. He seems to make everything hinge on their conduct toward their fellow-man.

Thus does He lay solemn emphasis on the Gospel of Brotherhood as an essential part of that righteousness of which His whole life is a proclamation.

How can a Church claim to be God's Church if thus, in obedience to Christ's teaching, it fails to seek earnestly for the weaker members of society and to stand boldly in their behalf for

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proper standards of education and living? How can it retain its self-respect if it makes no protest against the overworking of young children and women, the crowding of people into narrow and filthy and unsanitary quarters, against the payment of such low wages as make normal family life simply impossible to employees. Indifference and insensibility on the part of the Church to such wrongs cannot escape the condemnation of the law of Christ. These are but a few illustrations of the many directions in which the Church's sympathy ought to be enlisted to-day.

Thus it will be seen that the Gospel of spiritual salvation and the Gospel of social service are not distinct and separate, but different manifestations of one and the same Gospel.

No man can read the Sermon on the Mount with an open mind and then dare to say that the Church has fulfilled its whole function when it has taught and listened to doctrinal and moral teaching. The preaching of a sound and Scriptural theology is fundamental and vital to religion; but the theology is empty and dead, and is neither Scriptural nor sound, that does not inspire men to a righteous activity in behalf of



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their brother-man. All the greatest religious teachers of the past have taught the doctrine that the love of God and the love of man are alike parts of the religion of Christ, and that through the love of man through every day and practical service for the weak and unfortunate and erring is the surest and quickest entry into sympathy with God.

Social service is the practical, inevitable, necessary consequence and complement of true spiritual belief. They are mutually essential and mutually dependent.

Unless the Church is loyal to its Master's call for help to the oppressed and downtrodden, from whatever cause, it will lose, and deserve to lose, its hold upon the hearts of the common people. On the other hand, the power of the Church to teach the law of fair dealing and righteousness is greater than any other power on earth. Spiritual power is the only power that can save us from the domination of heartless greed and wickedness and degeneration, the only power that will cleanse and purify the world from the tyranny of selfishness and bring peace and good will between individuals, classes, and nations.

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Here is a field where all Churches can agree about many of the problems of social righteousness and the methods of dealing with them. All can agree to study together more thoroughly the facts and philosophy of other complicated problems which are difficult to solve. Practical social service affords a common platform for action on which all may stand together as nothing else does. Working together for human betterment means fuller mutual understanding and appreciation and deeper sympathy, which may lead us all to see with clearer vision what are the real and eternal truths of religion, and thus bring us to that unity of spiritual life for which we devoutly pray. Let us be awake and doing with saneness, patience, boldness, and love.

## XIX

### THE CHURCH'S WORLD-WIDE MISSION

**T**HE Church has a mission in the world, and that mission is that the Kingdom of God should spread and grow until all men everywhere have heard the glad tidings of God's love.

When the divine Founder of the Church commissioned His twelve Apostles, it was in these words, "Go ye into all the world and preach the gospel to every creature." From that time henceforth the great enterprise of business, or mission of Christianity, has been to make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost. In obedience to their Master's command, His Apostles went forth preaching everywhere in the then known world. At that time there were no railroads or steamboats, nor telegraphs or telephones, and the Apostles

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for the most part were poor, unlettered fishermen. But, notwithstanding their poverty and the added difficulty that came from bitter persecution, they met with marvelous success. In the words of a Church historian, even during their lifetime they all but turned the world upside down. It is true that nearly all of them suffered martyrdom for their faith and courage, even as their Master had before them. But their efforts were not in vain. They left behind them a great company of believers imbued with their enthusiasm and filled with an ardent and passionate love for Christ.

It is quite in harmony with the original marching orders which Christ gave to his Apostles that the possession of the missionary idea has always been considered as a test of the genuineness of a Christian man's conversion. Our Lord declared that "Not every one who saith unto me, Lord, Lord, shall enter the Kingdom of Heaven, but he that doeth the will of my Father which is in Heaven." To obey the will of the Master is the proof of our love and loyalty to the Master. "If ye love me," he said, "ye will keep my commandments." No one, we are sure, in this

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day of the world's progress can deny that in the very forefront of His most imperative commands is the duty of passing on to our brother who has not heard it the good news of salvation; of communicating to him who has need of the word of life. Indeed, so vital is this missionary principle in the economy of the Christian life that if a man does not exercise thus his faith and love, if he fails to let his light shine, and to impart his blessing to his brother-man, and share it with him, then whatever faith and love he has will wither away and die. The only way by which any man can keep his Christianity is to give it away. Paradoxical as this may seem, it is the law of the spiritual life. It is also true that the more you give away of your faith and love, so much the more—a great deal—will you have left. There is that which scattereth and yet increaseth. The love of God in a man's heart is like a mother's love. It grows as it is lavished and spent upon a worthy object. We cannot conceive of a mother's love as ever becoming exhausted. So, if we would have our Christian faith a strong and vital and cleansing power in our own lives, it is absolutely necessary that, without ceasing, we keep pouring it

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forth, communicating, imparting it to others. Christianity is like the spring on the hillside, that sends forth its bubbling, gushing stream of life, giving refreshment to all the dry land below. Let that spring be dammed up, let it cease to flow and give out its cleansing and purifying current, and what will happen? Inevitably it will then become a stagnant pool, a morass, which will breed miasma, disease, and death. So it is that the infallible mark of a living or dying Christian, of a living or dying parish, of a living or dying Church, is the presence or absence of the missionary spirit. Read Church history and you shall find that all those periods of the Church's career when she has been pure in morals, loyal in doctrine, and vigorous in her life at home have been the years when her missionary triumphs have been greatest. Conversely, whenever the Church has forgotten the chief business for which our Lord has established her, that of helping men, and has ceased to be a missionary Church, the nemesis of eternal discord, vice and immorality, has been her lot.

The eighteenth century in our Mother Church of England and throughout the world was a

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period of wide-spread indifference to our Lord's command to evangelize the world. It was also a period when faith seemed to be decaying, and the forces of sin and evil threatened the very life of the nation and the citadel of the Church. It was during the latter part of that dark century that Charles and John Wesley and George Whitfield, in our Mother Church of England, did so much to arouse the sleeping energies of the nation and to infuse light and hope into the surrounding gloom.

We are now living at a time when the missionary appeal and the missionary opportunity and the missionary results all combine to fill our hearts with hope and inspire us to renewed efforts for the conquest of the world for Christ.

There was a period almost within the memory of men now living when the great unchristianized fields of China and Japan, of India, Africa, and the islands of the sea, seemed to belong to a different world and to be beyond our reach. When Robert Carey, for instance, having caught a vision of the darkness of the heathen world, his heart afire with missionary zeal, set out to far-off China, what a forlorn hope was his! How different the face of the entire

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world to-day! By virtue of the progress of modern science the entire human family has been brought to our very doors. The shuttles of trade and commerce, through the aid of a great network of steamships, are plying the once impassable waters of the deep and knitting together into a perfect web of international relationship all the nations of the world. With international commerce there has come international comity and good will and mutual international dependence. Now when one nation suffers they all suffer. A sudden drop in the money market of Tokio to-morrow would create a flurry and be felt at once in Wall Street. A failure of the cotton crop in the Southern states of America would be felt not only in England and Germany and France, but in some of its ramifications through all the civilized world. The breaking out of the cholera or yellow plague in China, which not long ago we could have contemplated with comparative indifference, is no longer attended with impunity to ourselves, but becomes a serious national menace. The question now is not, Shall we have contact with all other nations? The contact has already begun. Nay, it is far advanced, and is



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destined inevitably to become more and more wide-spread and intimate. We cannot now avoid the contact if we would, and we should not try to avoid it. We should welcome it as a great opportunity for our Christian nation. We should see in this wonderful modern miracle of international communication the very hand of God opening to us the door of opportunity so long closed. We should hear His voice inviting us to enter in and share with the nations the blessings with which He has intrusted us. If we fail to do this, then the moral plagues and leprosies of the nations who know not God will spread among us even more rapidly than any physical contagion. If we do not carry to the unchristian peoples of the world, with their teeming millions, our higher standards of morality, our Christian principles of personal and social purity, our Christian ideas of marriage, of the family, and of the home, then they will impart to us their code of living, with its moral degradation, its slavery of woman, its prostitution of virtue, and the low ethical conceptions which prevail among themselves.

There was a time when the appeal for missions was based entirely on our love to God and

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our fellow-men and obedience to His command. Now, through the providence of God, controlling the advance and progress of human events, the argument is shifted, the ground is changed. The appeal for the enterprise and business of Christian missions has now become an appeal for self-preservation; an appeal for our country and its flag, an appeal for our homes; an appeal for the perpetuity of our Christian civilization, for the freedom of our American institutions. The old argument still holds good. We do not ignore or forget the command of Christ; we do not abate aught of our love for our perishing brother; but that argument has been enormously reinforced when we see how it falls in line with our own dearest and most personal interests and welfare. As Mr. Cleveland, speaking of a certain political situation, once said, "We are confronted, not with a theory, but with a condition." We are faced with a problem in which our American civilization and most cherished institutions depend on the manner in which we meet the missionary appeal. It has come to this: to save ourselves we must save our brothers at home and abroad. The stranger from across the sea is already here in our very

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midst with his Oriental habits and his Oriental standards. We may count him by the thousands. Abroad, in China, India, Japan, and Africa, he numbers millions, and in his unconscious and pathetic blindness, in his sore need, he is calling to us to come over and help him.

The door is now wide open. Truly the field is now white for the harvest. All that is now wanting is for the disciples of Christ everywhere to co-operate with His grace as manifested in breaking down all obstacles and preparing the way. It does not seem a Utopian dream, but a well-grounded hope, that before this twentieth century shall have ended all of the children of God scattered throughout the world shall have heard the story of God's great love in sending forth His Son.

That new republic about to be born in China has actually asked the prayers of all Christian nations that the blessings of peace and prosperity may attend their experiment of free government. If only the unhappy divisions by which the Christian forces are now so hindered in their missionary progress could be healed, who can doubt that the world ere many dec-

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ades shall have passed would believe that God has sent His Son to be the Saviour of the world?

Meanwhile let us rejoice in what has already been accomplished, and pray that every member in Christ's Church, in his vocation and ministry, may serve Him faithfully.

THE END

















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